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BOSTON UNIVERSITY  
GRADUATE SCHOOL

thesis  
THE PASTOR'S PSYCHOLOGICAL APPROACH

TO THE SEXUALLY MALADJUSTED.

BY

Charles Harold Jack  
(A.B., DePauw University, 1931)  
submitted in partial fulfilment  
of the requirements for the degree of  
Master of Arts  
1933

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## FOREWORD.

In the two primary sources concerning the life of Jesus there are recorded fourteen accounts of the healing deeds of Jesus. These may be divided into three classes: ordinary acts of healing, expulsion of demons, and restoration to life. The question arises concerning these acts of healing as to whether they are mere bits of fiction added to embellish the life of Christ, or whether they are the legendary accounts of actual experiences.

In the early history of the church when spirit of Christ's life was still vividly felt we learn that here were many such deeds of healing done by the disciples of and believers in Christ. Only after several centuries did this healing power pass from the church, and only after the church began to be more interested in theology and secularization than in human beings.

But is it not possible for those who share the faith and courage of Jesus to heal as he did? Christ said "If ye have faith even as a grain of mustard seed ye shall say to this mountain 'remove hence', and it shall remove....Nothing shall be impossible unto you." And such has proven to be the case. Where there has been great understanding of and faith in human nature, there it is once more possible for cures to be performed in the name of religion. True, the knowledge and methods are now scientific but knowledge and methods are no less religious because they are scientific. This paper aims to approach the current psychological methods of healing, showing how cures for maladjusted people are made possible, and the value of such cures to religion.

C.H.J.



In the last century subjects concerning the life of Jesus there are reported fourteen accounts of the healing needs of Jesus. These may be divided into three classes: ordinary acts of healing, exorcism of demons, and restoration to life. The question arises concerning them acts of healing as to whether they are acts of healing or whether they are the life of Christ, or whether they are the legends accounts of actual experiences.

In the early history of the church when spirit of Christ's life was still living, it is known that there were many such acts of healing and of the miracles of the believers in Christ. Only after several centuries did this healing power pass from the church, and only after the church began to be more interested in knowledge and not in the power of the Holy Spirit.

It is not possible to know who share the faith and courage of Jesus to heal as he did. Christ said "I will have faith in you as a grain of mustard seed ye shall say to this fig tree 'remove hence', and it shall remove.... Nothing will be impossible unto you." And soon has proved to be the case. There have been, and there are, many of the faith in human nature, there it is once more possible for man to be performed in the name of religion. True, the knowledge and methods are not scientific but knowledge and methods are not scientific because they are scientific. This paper aims to present the current psychological methods of healing, showing how much for religious healing is the same possible, and the value of such a view as



1.  
Section I.

The Pastor's Psychological Approach to the Sexually Maladjusted.  
New Standards versus Old in the Family.

No problem involving human relations, normal or abnormal, stands entirely unrelated to other problems. Each particular problem is no less than a part of a pattern. In order that any one may be seen in proper perspective it must be viewed in connection with those with which it is interwoven.

Therefore, in an effort to deal with some of the sex difficulties which confront our society today it is essential that these be viewed against their respective backgrounds. This background involves nothing less than a review of the related social trends of recent years and the personal factors developing from these recent trends. It involves a comparison of old and new standards of personal and social relations.

The most important recent trends, standing in closest relations to the subject of sex difficulties, involves the changes which have taken place in the American family. "One tends to be forced to the conclusion not only that the family is in a transition period, but that much of its disorganization as it finds expression in divorce, in escape from family responsibility, and in the revolt of youth is inherent in the present day conception of marriage and the family."<sup>1.</sup>

The report of President Hoover's research committee on social trends, which covered with especial thoroughness the trends of the last forty years, presents two outstanding conclusions from the data on changes in family life. "One is the decline of the institutional functions of the family as for example its economic functions.....The significance of this diminution in the

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1. Mowrer, E. R., Family Disorganization. P. ix.



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activities of the family as a group is far reaching. The other outstanding conclusion is the resulting predominant importance of the personality functions of the family. .... that is, those which provide for the mutual adjustments among husbands, wives, parents and children and for the adaptation of each member of the family to the outside world.<sup>2</sup>"

Probably the most outstanding factor in the decline of the institutional functions of the family is to be found in the change in its economic organization. Until relatively recent times in the United States the family was the basic unit of all economic organization. When the activities of the people were centered largely about agriculture it was not infrequent that the family would produce substantially all of the produce it consumed with the exception of certain tools, utensils, luxuries, or certain localized necessities such as salt. The home was essentially an independent economic unit.

The nature of this type of family demanded certain characteristics in its members which are less expected today. When a man married he sought a wife who was essentially a helpmate. She was a business partner. The responsibility for certain productive functions such as soap making, spinning, knitting and churning, depended entirely upon her and her children. Because there was much hand labor to be done children were desired for helpers and the more fruitful the marriage proved the better for the economic welfare of the family. It was essential for the wife to be a mother for this fundamental reason.

During the last century and especially with the advent of the present century certain great economic changes, bearing directly upon the family and its activities, have come to pass. Paramount among these has been the transference of the manufacturing function from the home to the factory.

2. Recent Social Trends Vol 1. P. 661



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transformation of the manufacturing function from the home to the factory.  
S. George Hooper, *Family*, Vol. I, p. 211



Very early the making of furniture and implements was taken over by manufacturing concerns. Spinning, weaving and the making of soaps and medicines followed in like manner. At the present time baking, cleaning and dyeing, laundering, and canning have left the majority of homes almost entirely and<sup>1.</sup> are rapidly declining as an economic function in remaining homes. This decline has been so extensive in the average American home that a new conception of the family and its purposes has been made necessary.

As well as being an economic unit the family has been traditionally a protective unit. The marriage contract carries the promise to protect. The family has always cared for its members against bodily harm from enemies and against insecurity in, infancy, old age, and illness. In recent times many of these protective functions have been taken over by fraternal organizations, cities, countries, and states. "The budgets for public health and sanitation in cities of 30,000 and over have increased about twice as fast as<sup>2.</sup> urban families since 1903." The care for the feeble minded and insane has passed to state institutions, and the care for the unsupported<sup>2.</sup> aged has been taken over by institutions of fraternal or political nature.

Between 1890 and 1926 there has been a reduction of 15 percent in the<sup>1.</sup> hours of labor for the average individual. This added leisure time has made possible the growth of interest in recreation with the result that there has been a growth<sup>in</sup> commercialized forms of amusement and recreation. Nearly<sup>all</sup> forms of recreation in recent years show increases much greater in comparison

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1. A thorough account of the decline in the economic functions of the family is to be found in Recent Trends Vol. 1 Pp. 664-672
  2. Recent Trends Vol 1 P. 672
  1. Recent Social Trends Vol. 1 P. 675



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1. A thorough account of the decline in the economic functions of the family is to be found in Recent Trends Vol. I p. 684-692
2. Recent Trends Vol. I p. 692
3. Recent Social Trends Vol. I p. 692



than the increase in population.<sup>2</sup> Recreational programs of Church, industry, schools and state have been responsible in added measure to a decline in the function of the home as a recreational center.

When society was organized about agriculture as the chief occupation there was little need for schools of vocational training. Duties related to farming and allied activities were learned at home. But with the rapid and far-reaching growth of industry and new professions the home found it necessary to transfer educational functions to specialized schools. "The pupils enrolled in vocational courses of federally aided schools increased 270 percent from 1920 to 1930."<sup>3</sup> In addition to adult vocational training there has been an increase of 3 percent of all five-year old children placed in school in the years from 1910 to 1920.<sup>4</sup> The growth of educational institutions represent another form of activity which has passed from the family circle to outside agencies.

#### Personality functions in family

With the decline of the institutional phases of family life, represented chiefly by the decline of the economic, protective, recreational and educational functions, the personality functions have grown in relative significance. The wife is no longer essentially an economic factor whose responsibility is that of rearing children to become additional economic factors. Modern methods of production and modern methods of house keeping have left her with a large amount of leisure time at her disposal. Her importance as an individual has grown. Since children in urban districts are no longer

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2. Ibid

3. Ibid

4. Ibid P, 676



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#### Personal Life Functions in the Home

With the decline of the institutional phases of family life, represented chiefly by the decline of the economic, protective, recreational and educational functions, the personally family functions have grown in relative significance. The wife is no longer essentially an economic factor whose responsibility is that of rearing children to become additional economic factors. Modern methods of production and modern methods of house keeping have left her with a large amount of leisure time at her disposal. Her responsibility as individual has grown. Since children in modern districts are no longer



needed as economic supports many people have begun to look upon the sexual activity as something other than a mere means of procreation.

New relations have come to exist, therefore, between husband and wife. The evidence of increased separations and divorces does not prove that husbands and wives now find marriage less agreeable than their ancestors did. In all probability it means that certain functions and traditions which once operated to hold even an inharmonious family together have now weakened or disappeared. There has been a greater individualization of the members of the family. The idea and conception of man and wife as business partners has given way. The wife has turned to business as a career; not merely as a necessity. In other cases she has become active in social welfare work, club activities, literary or social organizations. Some have even turned to aviation. The fact is that woman has risen to such an individual position and has exhibited so much ability, that she must be regarded on an equal basis with the husband. As such she makes imperative new standards of appreciation and conduct.

#### Parent and child.

The changes in the nature of the family have had a pronounced affect upon the parent-child relations. Perhaps the greatest changes have been the taking over by institutions of the educational and recreational functions of the family. "In 1900, 59 percent of the children 5-17 years old were in the public elementary and secondary schools and in 1928, 80 percent. The average number of days these schools were in session increased from 144 in 1900 to 172 in 1928. The schools thus kept children away from home about 28 more school days in 1928 than at the beginning of the century."<sup>1</sup> It is

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1. Recent Social Trends Vol 1 p. 677



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evident that the influences of the schools upon the child is increasing while that of the parent upon the child may be said to be diminishing. However, the nature of the child is pretty well formed when the age of six is attained. In these first years the child is in very close contact with the members of the family group. They provide stimuli to which he responds many times a day, every day in the year. Such responses to stimuli cannot do otherwise than leave reaction patterns involving affection, fear and rage, the development of self-assertion, the nature of response, et cetera. The formulation of this behaviour is the psychological basis of the child which the educational and recreational institutions must affect if they would mature or alter the child. Therefore the importance of the early training of the child by the parents rises in significance by virtue of the fact that they are primarily responsible for the child until it becomes a pupil.

Another factor bearing upon the child-parent relation is the decrease in the size of the family. "The average size of the family living at home in unbroken families- ----was 3.67 in 1900, 3.58 in 1920 and 3.57 in 1930, a decline of 2.7 percent in thirty years and an inappreciable decline in the last ten years." <sup>1.</sup> Thus, while it has not been great or rapid, there has been a decline in the size of the family. The effect of this decline in size is found in the increase of the individual importance of each child, since the average member of children, per family has grown smaller.

In all families where children are sent to secondary schools, and especially in immigrant families, there has tended to be a widening gap between generations due to the superior educational facilities of the present time as compared with those of thirty years ago. These increased facilities has resulted, in many cases, <sup>in</sup> a reduction of conscious control of the parents over

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1. Recent Social Trends p. 683



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Another factor bearing upon the child-parent relation is the decrease in the size of the family. "The average size of the family living at home in urban families--was 3.97 in 1900, 3.33 in 1920 and 3.37 in 1930, a decline of 2.7 percent in thirty years and an insignificant decline in the last ten years." Thus, while it has not been great or rapid, there has been a decline in the size of the family. The effect of this decline in size is found in the increase of the individual importance of each child, since the average number of children per family has grown smaller.

In all families where children are sent to secondary schools, and especially in urban families, there has tended to be a widening gap between generations due to the superior educational facilities of the present time as compared with those of thirty years ago. This increased facilities has resulted, in many cases, in a reduction of parental control of the child.



the children.

The general trend in parent-child relations, at present, is that of decreased control and influence on the part of the parent, surrendered to the institutions which have taken over the educational and recreational functions of the family.

### Disorganization of families

#### Extent of disorganized families.

The recent changes in the structure and functions of family life have resulted in disorganization in many families. In speaking of a disorganized family reference is made to those families in which there has been separation of husband and wife, due to death, or to inability to attain permanent adjustment. Since there are few golden wedding anniversaries it is to be expected that among the older people there will be many broken homes. But the breaking up of a home before the wife has passed the age of 44 or the husband the age of 49 must be regarded as a deviation from normal expectation. The data showing disorganized families, where disorganization isn't normally expected, portrays an extensive state of family disintegration.

The average percentage of broken homes, where disorganization would not be normally expected, for the year 1930 was 14.6 percent or about 1 in every 2. 7 or 8 families recorded. It must be remembered, however, in interpreting these figures, that the breaking up of one family produces two separations.

In a study of parent and child relationship made by E. W. Burgess, 23 percent of the white school children of the seventh, eighth and ninth grades

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2. Ibid p. 689



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The general trend in parent-child relations, at present, is that of increased control and influence on the part of the parent, particularly in the institution which have taken over the educational and recreational functions of the family.

### Disorganization of the Family

#### Extent of disorganized families.

The recent changes in the structure and functioning of family life have resulted in disorganization in many families. In speaking of a disorganized family, reference is made to those families in which there has been separation of husband and wife, due to death, or an inability to adjust to the expected role. Since there are two golden wedding anniversaries it is to be expected that during the older people there will be many broken homes. But the breaking up of a home before the wife has passed the age of 40 or the husband the age of 45 may be regarded as a deviation from normal expectation. The data showing disorganized families, where disorganization has been actually expected, portrays an extensive state of family disorganization.

The average percentage of broken homes, where disorganization would not be normally expected, for the year 1930 was 14.6 percent or about 1 in every 7 or 8 families recorded. It may be pointed out, however, in interpreting these figures, that the breaking up of one family produces two separations. In a study of parent and child relationships made by E. W. Burgess, 33 percent of the white second children of the twenties, eight and nine years



were found to come from homes where parents were not living together.<sup>1.</sup>

The number of disorganized homes varies greatly according to the size and nature of the community. There is far more disorganization in the cities than in rural districts. President Hoover's commission found that 19 percent of metropolitan homes were broken; in the cities of 100,000 population 16.7 per cent were broken, in villages the proportion was 14.7 and in rural areas it was 8.1 per cent.<sup>2.</sup>

### Increase of divorce.

The wide extent of disorganization in present day families is due largely to divorce. Homes broken because of deaths have decreased from 7.6 percent in 1900 to 4.9 percent in 1930. Homes broken by divorce, separation and annulment, however, have increased, from 6.4 percent in 1900 to 9.8 percent in 1930. While the percentage of homes broken by separation or divorce and those broken by death almost the same in 1900, the percentage was twice as large for divorced and separated homes in 1930.<sup>3.</sup>

In 1900, it is estimated, there were 20 divorces for every 10,000 married persons; by 1930 this number had increased to 36. Since 1880 there has been a steady increase of 3 percent in the number of divorces per 1,000 population.<sup>4.</sup>

This marked increase in the number of disorganized homes due to divorce, presents many sociological and psychological problems. Divorce, of course, is a general conception which includes many forms of abuse, and maladjust-

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1. From data compiled by E. W. Burgess in connection with a study of the function of Home Activities in the Education of the Child," for the White House Conference Child Health and Protection

2. Recent Social Trends Vol 1 p. 690

3. Ibid

4. Recent Social Trends Vol 1 p. 692



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The number of divorced cases varies greatly according to the size and nature of the community. There is far more divorce in the cities than in rural districts. President Hoover's commission found that 15 percent of metropolitan areas were broken; in the cities of 100,000 population 15.7 percent were broken; in villages the percentage was 14.7 and in rural areas it was 8.1 percent.

Increases of divorce.

The wide extent of divorce in present day families is due largely to divorce. Cases broken because of death have decreased from 7.8 percent in 1900 to 4.5 percent in 1930. Cases broken by divorce, separation and annulment, however, have increased, from 5.4 percent in 1900 to 8.4 percent in 1930. While the percentage of cases broken by separation or divorce was 10.2 percent in 1900, the percentage of cases broken by death alone in 1900, the percentage was 10.2 percent in 1930.

In 1900, it is estimated, there were 10 divorces for every 10,000 married persons; by 1930 this number had increased to 33. Since 1900 there has been a steady increase of 3 percent in the number of divorces per 1,000 population.

This steady increase in the number of divorced cases has led to divorce presents many sociological and psychological problems. Divorce, of course, is a general condition which includes many forms of crime, and maladjust-

1. From data compiled by A. W. Burgess in connection with a study of the function of home activities in the education of the child, for the United States Conference Child Welfare and Protection
2. Bureau Social Trends Vol 1 p. 280
3. Ibid
4. Bureau Social Trends Vol 1 p. 282



justments, and failure of family integrotion. Let us now review some of these causes of family disorganization.

### Causes of family disorganization

Family discord must arise before there can be family disorganization. Many attempts to classify family discords have been made. The most elaborate attempt to classify the factors from which these discords most frequently arise, is found in C. R. Mowrer's "Family Disorganization." This classification includes both personal and social factors.

These conflict situations or factors, Mowrer suggests, may be thought of as arising out of differences in attitudes which create tensions in family

1.  
relations.

#### I. Economic factors

1. Poverty
2. Financial reverse
3. Economic independence of wife
4. Occupational conditions

a. Employment of both husband and wife.

b. Mobility of Occupation

c. Stability of occupation

d. Occupational standards

e. Sex contacts required by occupation

#### II Health Factors

1. Sickness and disease

2. Physical deformity

3. Physiological changes due to age



Just as the family is a unit, so the individual is a unit.

These are the family characteristics.

### Causes of Family Disorganization

Family disorganization may arise before there can be family disorganization.

Any attempt to classify family disorganization has been made. The most common

attempt is to classify the factors into which these factors are grouped.

Thus, in 1932, E. A. Tamm, "Family Disorganization," *Annals of the American Academy of Political and Social Science*, 161, 1-10.

These are the factors which are grouped into these factors.

These are the factors which are grouped into these factors.

as arising out of differences in attitudes which are the result of family

1. Family Disorganization

#### I. Economic Factors

1. Poverty

2. Unemployment

3. Economic instability of life

4. Occupational conditions

5. Employment of the husband and wife

6. Mobility of occupation

7. Stability of occupation

8. Occupational standards

9. Sex contacts resulting in occupation

#### II. Social Factors

1. Religion and ethics

2. Physical heredity

3. Psychological changes due to age



#### 4. Psychopathic conditions

### III Personal Factors

1. Temperament
2. Appetites and habits
3. Sex attitudes
4. Age variance
5. Philosophy of life
6. Personal behavior patterns.

### IV Social Factors

1. Race
2. Social class
3. Religion
4. Status
5. Child-complexes
6. Social control in the family groups
7. Relatives

In a later book Mr. Mowerer prepares from data, the given causes of domestic infelicity which are basic to family disorganization. The chief causes given are: abuse, drink, irregular habits, mental deficiency, bad housekeeping, nagging, family interference, uncontrolled temper, jealousy, extravagance, stinginess, sex refusal, excessive sex demands, children by former marriage, and evil companions.<sup>1.</sup>

It will be readily observed that both classifications name factors of both social and personal nature. Then, too, the terms used are not exclusive of each other but, in some cases, overlap. Thus in dealing with the factors

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1. Mowerer E. R.; Domestic Discord. p. 43



## 4. Psychological conditions

## III Personal Factors

1. Temperament
2. Physical condition
3. Sex attributes
4. Age variable
5. Intelligence of life
6. Personal conduct pattern

## IV Social Factors

1. Race
2. Social class
3. Religion
4. Status
5. Child-conduct
6. Social control in the family group
7. Relatives

In a paper book Mr. Hoover proposes five data, the given causes of domestic infidelity which are basic to family disorganization. The chief causes given are: abuse, drink, irregular habits, sexual infidelity, housekeeping, nagging, lack of interest, uncontrolled temper, jealousy, extravagance, stinginess, sex abnormal, or sex too loose, criticism by former marriage, and evil company.

It will be readily observed that both classifications are factors of both social and personal nature. Then, too, the term used is not exclusive of each other but, in some cases, overlap. This is owing to the factors



causing family disorganization it must be recognized that the terms employed must be thought of only as working concepts. Each factor might be analyzed into component parts and these in turn be analyzed. But the factors as we have them are adequate for the present discussion of the cause of domestic infelicity.

### Summary

Our sociological study thus far has shown that in recent years, largely in the present century, marked changes have taken place in the family and home. The major economic, protective, recreational and educational functions have tended to pass from the family to institutions particularly adopted for these functions. It is unlikely that these functions will return to the family. The decline of the institutionalized functions, raise in comparative importance the remaining personality functions. Adjustment to the new significance of these personality functions has been difficult. The result has been an increase in divorce and other forms of family disorganization. The problem of the present time is that of adjustment to the modern family organization with its new emphasis upon the personality factors in family integrity. The ability to adjust to the new personality factors will determine, largely, the future stability of the home.



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### Summary

Our sociological study thus far shows that in recent years, largely in the present century, marked changes have taken place in the family and home. The major economic, protective, recreational and educational functions have tended to pass from the family to institutions particularly adapted for these functions. It is unlikely that these functions will return to the family. The decline of the institutionalized functions, raises in compensatory importance the remaining personality functions. Adjustment to the new significance of these personality functions has been difficult. The results have been an increase in divorce and other forms of family disorganization. The problem of the present time is that of adjustment to the modern family organization with its new emphasis upon the personality factors in family integrity. The ability to adjust to the new personality factors will determine, largely, the future stability of the home.



## Section II

## The Question of Birth Control

## As a factor in personal relations

What is birth control?

The question of conception control, or as it is more commonly termed, birth control, is one which has greatly concerned the minds of thoughtful men and women in recent years, especially in the present century.

"Articles about birth control began to be indexed in the Reader's Guide only about 1908 and references to the subject before that date were very scattering. But in 1915-1918 the topic had become a subject of extensive controversy. Just after the war a lull occurred, but in 1930-1931 the volume of magazine discussion was twice as large as in the earlier peak. A somewhat similar trend is found in the number of entries in the New York Times Index. Opinions expressed about birth control have been predominantly<sup>1.</sup> more favorable than unfavorable."

So great has been the agitation of leaders such as Margaret Sanger, Sherwood Eddy, William J. Robinson, Adolf Meyer, Raymond Pearl, Leslie Weatherhead, and many others, that a very strong case has been built for birth control in recent years. This agitation in the United States has been stimulated, no doubt, by the fact that it is a criminal offense to distribute contraceptive information through the mails. It was in the year 1873 that Congress, moved by Anthony Comstock's eloquent defense of youth against gross indecencies commercially exploited, passed five articles in the Federal Criminal Code (Numbers 102,211,245,312,and 305). These were the articles

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1. Recent Social Trends. Vol 1. p. 415



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which made and make it criminal to transport or import all publications, information or articles in any form "calculated to lead another to use or apply it for preventing conception or producing abortion, or for any indecent or immoral purpose." "By these articles the control of conception, by the use of intelligence and scientific knowledge on behalf of the welfare and health of parent, child, and community of a revolting sort."

The question arises: Just what do these modern proponents mean by birth control? Robinson suggests "it is the conscious effort ~~to~~ keep the number of newly born individuals within tolerable limits." <sup>1.</sup> It is "the conscious, responsible control of conception. It does not mean interference with life after conception takes place, but consists solely in the use of intelligence and scientific hygienic knowledge to determine the wise times for conception to occur, and to limit the possibility of conception to those times." <sup>2.</sup>

In more detail Margaret Sanger offers: "The technique of birth control dissociates two ideas; the ritual of physical and spiritual communion and the process of reproduction. Its opponents say that its advocates overvalue the former ~~and~~ undervalue the latter. They fail to recognize that, by placing the implement of this dissociation into the hands of husbands and wives, it places with them the responsibility of using that implement with intelligence and discrimination. But such has ever, since the discovery of fire, been the serene, untroubled way of civilization. It has placed in men's hands the sharp-edged knife, the razor, the harnessed powers of steam and electricity, alcohol, gunpowder, firearms, radio-activity and now the power of

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1. Robinson, William J. Birth Control P. 217

2. Eddy, Sherwood; Sex and Youth P. 175







of flight. Do not tell us he will abuse these powers, that he will misuse them to his own destruction. We know that already he has; he does; he will. But out of his own experience, his own trial and error, his own mistakes, by suffering his own self inflicted punishments and his own hard-earned rewards, man slowly but certainly advances on the path of civilization. Like every great instrument of civilization, birth control is making men and women face a new responsibility, and forcing their intelligence to the solution of problems they had for ages deliberately avoided."<sup>3.</sup>

Most married couples have always practiced birth control in a certain sense, by restricting the number of occasions of intercourse, by choosing times of improbable conception, by withdrawal, et cetera. But the term in its most recent sense, as suggested by the foregoing statements, is used to indicate the use of various contraceptives by which the act of intercourse between the sexes can be performed without the probability of subsequent pregnancy.

#### Arguments against birth control

Birth control in recent years, has had strong opponents as well as enthusiastic supporters. Perhaps the greatest organized opponent of birth control, beside Federal and State laws, is the Roman Catholic church. This body holds contraceptive to be necessarily sinful--"a deliberate and persistent intention of committing mortal sin, or perhaps, putting it a bit more modestly at least wrong conduct in good faith." The Catholic church has no quarrel with family limitation by chaste abstention, but only with purposive and unnatural means to this end, the immoral perversion of a human faculty."<sup>1.</sup> This is a

3. Sager, Margaret; in "The Civilizing Force of Birth Control" (Sex in Civilization) quoted by Leslie Weatherhead in the Mastery of Sex through Psychology and Religion. p. 88

1. Meyer, Adolph. Birth Control Facts and Responsibilities. p. vi







form of religious objection to which the Protestant faiths do not subscribe, and to which Catholic followers, in all probability, do not adhere.

There has been the objection that the knowledge of the use of conception preventives in a nation would decrease the population to such a degree that it would tend towards abolition of race; or in other words there would be danger of race suicide. This is a highly speculative argument which is answered by the citation of Holland where the dissemination of information is legally sanctioned with a steady population increase.

An objection to the birth control movement which is undoubtedly well founded is that holding that the knowledge of birth control techniques increases immoral promiscuity among young unmarried people. Any person who has been in contact with the present student generation, especially in our larger and state universities, knows the regrettable validity of this contention. The feeling of insecurity which, until recent years had deterred promiscuity among young people, has been greatly reduced by birth control knowledge. The result has been a laxity in sex ethics which might otherwise be avoided to a considerable extent. The seriousness of this point of objection is indeed difficult to overestimate. Certainly it presents an objection which is still to be adequately met by birth control proponents.

Another argument has been advanced contending that the use of contraceptives is physically injurious, leading to congestion, inflammation, cancer or nervousness. While it is known that contraceptives frequently fail in the performance of their intended function almost all authorities hold that the possibility of physical discommodity is quite negligible.

The fact is pointed out that no contraceptives are absolutely sure.



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 Another argument has been advanced regarding the use of  
 contraceptives in physical education, leading to congestion, debilitation,  
 cancer or neoplasms. While it is true that a contraceptive is a chemical  
 in the performance of their intended function affect all substances both that  
 the possibility of physical abnormality is quite negligible.  
 The fact is pointed out that no contraceptives are dangerous when



Advocates of birth control admit this contention. They hold that no relationship should be entered into ~~in~~ with contraceptives where a possible pregnancy may not be entirely welcome. Adolph Meyer, speaking for the authorities who write in "Birth Control, Facts and Responsibilities" says: "We state definitely that sex relations ~~even~~ with contraceptions should not happen where there is not a willingness to accept a pregnancy if it does occur. We are strictly opposed to any wanton appeal for interruption of any pregnancy that has actually developed. In as much as none but rather unusual and very radical measures can be termed what we might call fool-proof and not open to occasional bungling, it is not likely that physicians will be able to promise panaceas for irresponsible promiscuity. What a physician can promise is a reasonable reduction of the liability to chance conception where that condition justifies avoidance of conception. Beyond that we do not go  
1.  
with our present experience and knowledge of facts."

There is another objection to birth control which seems to carry a great deal of weight. It is that the use of a preventive device tends to spoil the spontaneity of the act of intercourse. While this contention is granted it is thought better by most advocates that certain spontaneity be relinquished rather than unwanted children be brought in to the world, the education and bringing up of which would require unavailable resources.

These are what seem to be the chief objections to birth control with the replies of proponents. But there are additional justifications for conception control to be considered.

#### Arguments for Birth Control

The advocates of birth control base their claims for its worth-whileness

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1. Meyer, Adolph. Birth Control Facts and Responsibilities. p. 8







upon many factors. In general these factors may be classed, under the three divisions of the individual and family standpoint, the social viewpoint, and the moral desirability.

Under the classification of the individual and family standpoint these considerations may be included..

1. The possibility of family limitation permits father, mother and children to live on a higher level, where the earnings are small, than would be possible with an uncontrolled procreation.
2. For the best interests of the mother she should not have child more often preferably than one in three years. She should be allowed at least a year for the recuperation of health before another child is contemplated.
3. Wherever a husband or wife is discovered to have hereditary disease, feeble-mindedness, or insanity there should be no children to share these inheritable handicaps.
4. Human beings should have the ability to exercise foresight in their own reproduction, just as they have in controlling the breeding of desirable stock in the lower animals. The child should be a planned personality, created in love, not a result of mere chance.
5. Young people who marry should not have the responsibilities of parenthood thrust upon them until they are financially, as well as otherwise able to be responsible for their care and development.

#### The Social viewpoint.

1. Birth control knowledge is most needed in districts where families are and poor, and where congestion, crime and alcoholism are rife. Children in such districts add only to the size of the social problems.
2. It is found that with a high birth rate in a district or a country, there is likewise a high death rate and high infant mortality. This holds



open any further. In general these factors are of course, under the control of the individual and family, and the social viewpoint, and the social desirability.

Under the classification of the individual and family standing, the considerations may be included.

1. The possibility of family limitation, genetic factors, and other factors may be considered on a higher level, where the standing and family, and social standing with an uncontrolled population.

2. For the best interests of the nation and social and family standing, it is recommended that one in three years. The standing should be allowed at least a year for the composition of social and family standing is considered.

3. The standing of a nation on the whole is determined by the standing of the nation, and the standing of the nation is determined by the standing of the nation, and the standing of the nation is determined by the standing of the nation.

4. Human beings should have the right to exercise freedom in their own way, and the standing of the nation is determined by the standing of the nation, and the standing of the nation is determined by the standing of the nation, and the standing of the nation is determined by the standing of the nation.

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The Social Viewpoint.

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It is found that with a high birth rate in a district, the standing of the nation is determined by the standing of the nation, and the standing of the nation is determined by the standing of the nation, and the standing of the nation is determined by the standing of the nation.



despite all medical, hygienic, or sanitary attempts to reduce them, unless the birth rate falls.<sup>1.</sup>

3. Birth control is suggested as a means of warding<sup>off</sup> the social evils of war, infanticide, starvation, and disease which always accompany over population. It is the eugenicists' way of solving the problems of over population. The moral viewpoint.

1. The chief bar to early and universal marriage is the fear of being responsible for an immediate family. This fear becomes the excuse for prostitution sexual irregularities, and maladjustments. These evils would be eliminated, at least partially so, by the possibility of early marriage without the fear of immediate family burdens.

2. Experience of many years teaches that religious or moral precepts can compel all women to undergo the suffering accompanying the production of an unlimited family. Ignorance, partial or total, will encourage recourse to drugs or artifices for procuring abortion which may and do have serious mental and physical effects upon the women.

The arguments advanced in support of conception control are mighty enough to prove its desirability for married couples. Whether or not the proof is given the fact remains that many people are using methods of procreation control and will continue to do so. The real issue is found in the question as to how and to whom knowledge should be given and by whom. The practice is definitely established for some. The problem of the future will be the extension of knowledge concerning contraception to those who need it most.

The problem of birth control has marked significance for this study in two respects. In the first place the birth control question is at the heart

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1. Johnsen, Julia E.; Birth Control p. 102







of the changes, present and future, in our sex ethics. With the knowledge of contraceptive methods, fallible though they be, must come a lessening in the strength of standards based upon the belief of uncontrolled propagation of children in marriage. Since new adjustments are being made in sex ethics the pastor must help in forming the new conceptions. He should relate himself to them in two ways. His first task will be that of directing the thought of his constituency into sound channels through his preaching. This will involve for him as a Christian minister a firm warning against loose thinking, unsound practices, and lax moral standards. His emphasis must be upon disciplined control. He preaches not an ascetic religion but an austere religion. Concessions must not be made to any current fancy or fad of the day, regardless of its popularity. Here, as elsewhere in his preaching program, must the ideals of personal responsibility and rigorous discipline be held high.

In the second place, the minister must help form the new sex standards through an adequate program of sex education. This program must be adapted especially to the young people, beginning with adolescents and extending to the young and newly married. Such a program, in general form will be suggested later in this paper.

In these two fundamental ways, in addition to his personal conferences, the pastor should endeavor to meet the problems of sexual nature which are bound to rise normally for every individual.







## Section III

## The Pastor's Relation to Psychology

The requirements of the new pastoral office

That part of the modern ministers activity designated as "pastoral work" is more or less involved today, especially in the city churches where the "parish" may be spread over many miles of territory. In many such communities the pastor, tired of door to door visitation, has affirmed that the church should be his "force" rather than his "field." Consequently he has withdrawn himself from active participation and has allowed this traditional and fundamental pastoral activity to be taken over by members of his church staff. In some such cases the pastor has turned to community enterprises, serving on committees, boards, and the like, speaking to luncheon clubs or over the radio, if he is good enough as a speaker. The result has been, in some cases, that the minister has been severed from the "old fashioned" type of pastoral work.

There has been a form of rebellion on the part of the laymen to this conception of pastoral duties. So marked has this rebellion been that wise ministers have been forced to do an "about face." Many of them have turned, <sup>to a</sup> new aid in the endeavor to find a more desirable and effective means of attending to parish needs which they once tried to meet through pastoral calling. This new aid to which many modern minister have turned is that offered by scientific psychology.

Traditionally psychology and religion have been made to stand opposed to each other. Not because they had nothing in common but because those who have contributed heavily to recent dynamic psychology in many cases have been violently opposed to religion. Some of these men, such as Sigmund Freud have not only denied any value to religion but have characterized it as an <sup>1.</sup> "illusion." However, the attitudes of these men towards religion must

1. One of Freud's most recent books is one attacking religion. It is ~~the~~



Section III

The Church's Position on the Sabbath

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not be taken too seriously and must be seen, not as a part of the science of psychology, but as individual expressions concerning a realm in which they are not authorities.

There is a fundamental relation between psychology and religion. It lies in the fact that both are primarily interested in human behavior. Their approaches and objectives differ but both are interested in what man does, why he does it, and what can be done about it. Some psychologists contend that human behavior, as the resultant of the component forces of environment and heredity upon the individual, cannot be changed; that an organism is somewhat like a machine which will respond in certain definite ways under all circumstances towards different stimuli. The religionist holds that human nature can be cultivated to higher levels through the dynamic of religion and the pursuance of high ideals. The new trend in pastoral psychology aims to bring the values of scientific psychology into the service of religion. It is important, therefore, that the future pastor, if he aims to be a competent spiritual leader and a physician of souls, should have a thorough knowledge of different forms of behavior and some practical technique developed from study and experience that will enable him to deal with individuals who seek his services.

It is not the contention of this thesis that the pastor should be a thoroughgoing psychiatrist, nor that he should undertake cures for which only a specialist in psychology can be equipped. It is the contention here that the modern minister should be well enough oriented in psychology to know the scientific principles underlying normal and abnormal behavior, and that he should know what can be done scientifically to mould normal behaviour in better form. The psychology of the psychiatrist requires

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"The Future of an Illusion". Freud reveals a lack of understanding as to the real nature of religion in this book. Watson is also anti-religious.



not be taken too seriously and must be seen, not as a part of the science of psychology, but as individual experiences concerning a realm in which they are not scientific.

There is a fundamental relation between psychology and religion. It lies in the fact that both are primarily interested in human behavior. Their approaches and experimental methods are both also interested in what man does, why he does it, and what can be done about it. Some psychologists contend that human behavior, as the resultant of the component forces of environment and heredity upon the individual, cannot be changed; that an organism is possessed of a machine which will respond in certain definite ways under all circumstances towards different stimuli. The religiousist holds that human nature can be cultivated to higher levels through the dynamic of religion and the persistence of high ideals. The new trend in modern psychology aims to bring the values of scientific psychology into the service of religion. It is important, therefore, that the future of religion be seen to be a consistent religious method and a synthesis of science. We should have a thorough knowledge of different forms of behavior and some practical techniques developed from study and experience that will enable us to deal with individuals who seek religious services.

It is not the contention of this thesis that the religious world be a thoroughly scientific, nor that we should substitute science for what only a specialist in psychology can be equipped. It is the contention here that the modern scientist should be well enough oriented in psychology to know the scientific principles underlying normal and abnormal behavior, and that he should know what can be done scientifically to solve human problems in better form. The psychology of the religiousist requires

"The Future of an Illusion". Freud reveals a lack of understanding as to the real nature of religion in this book. Freud is not a religiousist.



too much specialization for the minister who must be preacher, teacher, churchman, and Biblical authority combined. However, the welfare of the souls of the members of his parish is basic to every minister worthy of the name and since psychology can help him bring and maintain health in souls he should know the field to a degree of thoroughness which will enable him to do that.

In many of the larger churches today, especially the Protestant Churches, there is the movement to maintain clinics, the specific aim of which is to iron out the mental conflicts that bring so much suffering to people. Pioneers in that work were Dr. Elwood Worcester and Dr. Samuel Mc Comb who began a clinic in Emmanuel Church, Boston, 1904. These men were thoroughly prepared for the work they undertook. They cooperated with psychiatrists and physicians of high standing in the healing of body, mind and spirit. Their treatments were largely in the field of suggestive therapeutics. Their work became so flourishing that it was eventually found necessary for them to devote their entire energies to it in an independent clinic. Their first book "Religion and Medicine," published in 1907, became a source book for others interested in such a movement. A recent book, published in 1931 after more than twenty-five years of experience in which they treated and cured thousands of people, is a revelation of the possibilities of such work. It is suggestively entitled "Body, Mind and Spirit." Since the establishment of this famous clinic many churches in England and the United States have done likewise. Successes have adequately justified the efforts expended so that the value of clinical work is definitely recognized.

These church clinics soon discovered the necessity for certain safeguards of common sense in determining procedure. The basic assumptions which were accepted quite generally may be reduced to three:

"First: It was assumed that the church clinics were dealing only with the diseases which were functional, not organic, and which were largely of







psychic origin.

"Second: It was assumed that those suffering from these nervous, functional disorders had called in the best medical counsel available, not only for thorough physical diagnosis, but also for such medical and surgical treatment as was indicated.

"Third: It was assumed that the minister would refuse to handle any case unless it was referred to him by the physician in charge, or in cooperation with a physician, if the patient appealed first to the church clinic." <sup>1.</sup>

Those involved in the clinical work of the church are regarded as the healing ministry of the church. It recognized the fact that the spiritual health of the individual is religion's first concern. In this recognition psychology and religion are united.

Professor William James once remarked at the beginning of a short course of lectures on the old physiological psychology." Ladies and Gentlemen, before you begin to listen to these interesting discourses, perhaps you would like to know what benefit you will derive from hearing them. As far as I am able to apprehend none whatever." <sup>2.</sup> It is an interesting commentary upon the old psychology and upon the anti-religious psychologists that religion <sup>has practical use</sup> found for it. In so doing religion has enriched itself and contributed greatly to the worthwhilness of psychology.

#### The psychology of sex in relation to religion

Burris Jenkins, the well-known Kansas City preacher said in speaking before the Annual Preaching Conference in Boston, that sex in some form or other was involved in ninety per cent of the problems a minister meets in parish work. Leslie Weatherhead confirms this opinion with his experience as a clergyman and psychologist. "I believe it is true to say, that in modern

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1. Lichliter, M. H., The Healing of Souls pp. 25-26

2. Worcester and McComb; Body, Mind and Spirit. p. viii



psychic origin.

"Second: It was assumed that those suffering from these nervous, psycho-

logical disorders had failed in the past medical treatment available, and only now, through religious diagnosis, but also for such medical and religious treatment as was indicated.

"Third: It was assumed that the religious work of the church was to be regarded as the chief factor in the spiritual work of the church, and in cooperation with a physician, to the patient suggested that he should be treated as such.

Thus, involved in the official work of the church are regarded as the healing ministry of the church. It recognized the fact that the spiritual health of the individual is religion's first concern. In this recognition psychology and religion are united.

Professor William James once remarked at the time of a short course of lectures on the old mystical and religious psychology, "James and Gifford, before you begin to discuss a human individual, certainly you would like to know the benefit you will derive from reading them. As far as I am able to understand some whatever." It is an interesting commentary upon the old psychology and upon the anti-religious psychologists that religion, for its part, is a young religion that enriched itself and contributed greatly to the development of psychology.

### The psychology of religious religion

Charles Johnson, the well-known Kansas City preacher, said in speaking of the (now) Princeton Conference in Boston, that not in some form or other was involved in the very heart of the problem a religious factor in particular. Leslie Newbould confirms this opinion with his experience as a Christian and psychologist. "I believe it is true to say, that in modern



life, any practising psychologist--whether with the background of a medical or a ministerial training added to his training and experience in psychology who interviews any ten people, finds that the disabilities and disharmonies of eight of them have their origin in a sex life which is being mishandled. It is not often that such mishandling is altogether the fault of the patient.<sup>1.</sup> It is due to a wrong psychological attitude to sex."

It becomes apparent that sex, especially as a problem which every individual is at one time or another called upon to master, has a paramount place in every life. Is the church, as an instrument of religion, to have nothing to say about this great problem? If religion seeks to touch life in its entirety; if it endeavours to bring a more abundant life, it must speak out concerning sex and it must know its subject in order to do that. Religion is, without doubt, one of the most potent moulders of behavior known to man. Using psychology as a method and religion as a dynamic the clergyman can exert a tremendous influence for better in the lives of his parishoners. Weatherhead quotes Dr. J.A. Hadfield as saying: "speaking as a student of psycho-therapy, I am convinced that the <sup>A</sup>Christian religion is one of the most valuable and potent influences that we possess for producing that harmony and peace of mind and that confidence of soul which is needed to bring health and power to a large proportion of nervous patients. In some cases I have attempted to cure ner<sup>V</sup>ous patients with suggestions of quietness and confidence, but without success until I linked these suggestions on to that faith in the power of God which is the substance of the Christian's confidence and hope. Then<sup>2.</sup> the patient has become strong."

Perhaps some will say that religion can meet the sex problems without psychology. This, however, as will be pointed out in the development of the paper, cannot be done unless the clergyman be a psychologist without knowing

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1. Weatherhead, Leslie, Mastery of Sex through Psychology and Religion. p. 121  
 2. Weatherhead, Leslie, Mastery of Sex through Psychology and Religion. p. XIX



...the fact that the individual is not a passive recipient of the environment but an active participant in the process of development. The individual's personality is shaped by the interaction of his biological and environmental factors. The individual's personality is shaped by the interaction of his biological and environmental factors. The individual's personality is shaped by the interaction of his biological and environmental factors.

It becomes apparent that the individual is not a passive recipient of the environment but an active participant in the process of development. The individual's personality is shaped by the interaction of his biological and environmental factors. The individual's personality is shaped by the interaction of his biological and environmental factors. The individual's personality is shaped by the interaction of his biological and environmental factors.

Perhaps some will say that religion can save the sex problem without psychology. This, however, is not the case. The individual's personality is shaped by the interaction of his biological and environmental factors. The individual's personality is shaped by the interaction of his biological and environmental factors. The individual's personality is shaped by the interaction of his biological and environmental factors.



it. It would be safer to say that religion alone would create more problems in sexual maladjustments than it would solve. Advice does not become less religious because it has a scientific basis, and it does become much more reliable. Psychology helps to individualize religion in practical applications.

Sex as a component of the integrating process by which personality is built up.

For a proper view of the place of sex in the integration of personality it is essential to consider the process by which personality is built up.

Personality is a concept which is generally assumed to have a concise meaning until we try to express that meaning in words. One reason for this difficulty is that most definitions are given in terms of component parts of the whole, where-as personality can only have a true meaning when defined in terms of a synthesis. It must be defined in terms of a integration or synthesis of many component parts.

Let us consider some definitions of personality. Valentine offers "the sum total of one's habit dispositions,"<sup>1.</sup> as a suggestion. Gordon maintains that "personality is a complex matter, including the ego and character. It involves all the heredity of the individual; that is, all the bodily and mental dispositions, both actual and potential, with which he is equipped at birth..... To the inherited factors in personality must be added all the modifications which have been impressed upon the individual from his environment."<sup>2.</sup> An extensive reading of many sources brings the realization that an individual's personality is the sum total of all habits, attitudes, sentiments, dispositions, and complexes connected with a certain organism and enabling that organism to adjust more or less satisfactorily to its environ-

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1. Valentine, P.F. Psychology of Personality p. 21. D. Appleton & Co. New York  
 2. Gordon, S.G. Personality p. 3. Macmillan, New York Co. Inc. N.Y. 1916



It would be asked to say that religion alone would create more problems in actual raised questions than it would solve. Answer does not become less religious because it has a scientific basis, and it does become more reliable. Psychology helps to intensify religion in practical application.

For a proper view of the place of sex in the formation of personality it is essential to consider the process by which personality is built up.

Personality is a concept which is generally assumed to have a complex meaning until we try to express that meaning in words. The reason for this difficulty is that most definitions are given in terms of component parts of the whole, whereas personality can only have a true meaning when viewed in terms of a synthesis. It must be defined in terms of a synthesis or synthesis of many component parts.

Let us consider some definitions of personality. Valerius offers "the total of one's habit dispositions," as a suggestion. Gordon suggests that "personality is a complex matter, including the ego and character. It involves all the heredity of the individual; that is, all the body and mind and disposition, both actual and potential, with which he is equipped at birth.... To the individual's nature in personality must be added all the good influences which have been impressed upon the individual from his environment." The extensive reading of many sources brings the realization that an individual's personality is the sum total of all habits, attitudes, emotions, dispositions, and concepts nurtured with a certain degree and leading that organic growth more or less systematically to the environment.

Valerius, F. L. Psychology of Personality, p. 21.

Gordon, E. C. Personality, p. 21.



ment.

Our definitions submit that two general considerations are responsible for the nature of a personality. These considerations are heredity and environment.

Heredity provides the organism with certain basic tendencies or drives of which sex is one of the strongest. It also provides an organism with a nervous system through the functioning of which the organism is able to achieve a certain integration, but an integration which is constantly being altered by the maturation of the basic driving forces and the influences of environment. Instinctive dispositions are innate integrations which by the processes of maturation operate or assert themselves through the medium of the nervous system. As McDougall puts it, each of the instinctive dispositions when mature, can impel the organism to co-ordinated activity towards some goal of a special kind, the attainment of food, the performance of the sexual function, the escape from dangers, the exclusion or repulsion of noxious substances from the mouth, the breaking down of opposition or obstruction, the display of the organism, etc..... The unity of a harmonious personality is only gradually and imperfectly attained by the individual in the course of his growing up; a development which takes place in the light of a multitude of experiences of success and failure, of pleasure and pain, of satisfaction and painful frustration.<sup>1</sup>

The function of environment in the integrating process comes in the development of the instinctive dispositions. The "multitude of experiences of success and failure, of pleasure and pain, of satisfaction and painful frustration" are largely dependent upon the environmental conditions surrounding the organism. The influences of these environmental conditions determine the

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1. Coffin, Joseph H; Personality in the Making. p.233. Houghton Mifflin Co. p. 233  
1928. Boston, New York.



1940

For the purpose of a comparison, these considerations are presented in the following.

Definition provides the organism with certain conditions or limits of action, such as of the environment. It also provides an attitude with respect to the environment, the functioning of which is organized in such a way as to have a certain interaction, but an interaction which is constantly being altered by the material of the basic driving forces and the influence of the environment. Instinctive disposition is innate information which by the process of maturation operates to direct themselves through the action of the nervous system. As behavior is such, each of the instinctive disposition when mature, can lead the organism to an organized activity towards some goal of a specific kind. The attainment of food, the maintenance of the actual function, the escape from danger, the evasion or regulation of reproduction substances from the body, the pressing down of procreation or excretion, the display of the organism, etc. .... The nature of a particular instinctivity is only gradually and imperceptibly altered by the individual in the course of his growth; a development which takes place in the light of a multitude of experiences of success and failure, of pleasure and pain, of resistance and actual frustration.

The function of environment in the learning process is the development of the instinctive disposition. The "instinctive disposition" is not a fixed, of pleasure and pain, of resistance and actual frustration. The influence of these environmental conditions is the



nature of the character and sentiments of the individual. Too, they are largely responsible for complexes which may develop. Each sentiment marks the achievement of a higher integration. In this integration several instinctive dispositions may be harmoniously knit. In further development toward a unitary personality the sentiments must also be brought into harmonious integration. This further integration is called "character". Character is attained by the mastery of other sentiments by one dominant sentiment. This sentiment in the average individual is that of self-regard. The nature of the development of the master sentiment will be determined in considerable measure by what the individual regards as the values he wishes to achieve. The experiences which seem valuable to the individual become his ideals. His personality, therefore, moulds itself about the ideals. The basic drives of the person are directed toward the achievement of these ideals.

There is considerable controversy about the development of the personality. Some theories maintain that different glands play a large part in this development. Others accentuate the influences of environment. Coffin traces the growth of the personality through three stages; the present, self, the empirical self, and the personal self.<sup>1</sup> He maintains that the present self is the self of the child who lives in and for the present only. The empirical self is the self which is forward looking and willing to sacrifice to-day for tomorrow's achievement, and the personal self is the self in which one realizes his highest and best personality. Coffin suggests that this personality is concerned primarily with social welfare. Valentine suggest that this highest integration of personality is concerned with science and art. Gordon believes that the highest attainment of personality is realized in the spiritual.

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1. Coffin, Joseph H; Personality in the Making. p. 233. The McGraw-Hill Co. p. 233  
1922 Boston, New York



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But just as the personality may be integrated so it may also be disintegrated. If there is continued conflict between desires and impulses the personality suffers from this inability of the self to adjust itself; or if the self desires the satisfactions of the basic drives in a social conduct he will be thwarted in the attainment of a harmoniously integrated personality. For example, Sex may interfere with the urge of other instinctive drives for expression and a disintegrating conflict will result. The conflict will thwart integration until it is removed.

A mental conflict is the resultant of a struggle between two motivating forces within the self. It is also true that the major conflicts are always between motivating forces which have their bases in the fundamental instincts. Examples of such conflicts may be found between sex and morality, patriotism and the family, illicit love affairs and family, and the like.

The significance of the major conflict lies in that it disrupts the operation or functioning of the mind, allowing only the performance of routine activities. Until a solution for the conflict is found the stream of conscious activity is constantly occupied by it. The efficiency of the individual is impaired and self-development or self-realization is retarded.

1.

Tansley distinguishes between the "acute" conflict, in which the opposed forces are constantly prompting to their respective conations, and "chronic" conflict in which their opposition is not necessarily apparent to consciousness. He maintains that it is chronic conflict which so profoundly moulds the mind during childhood and youth, and which maintains a state of equilibrium between the strong inherent opposing tendencies that persist throughout adult life. But an acute conflict is a different matter. So great becomes the emotional tension involved that the mind exerts every effort to rid itself of the conflict. Relief may be gained only by the temporary or

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1. Tansley; The New Psychology.



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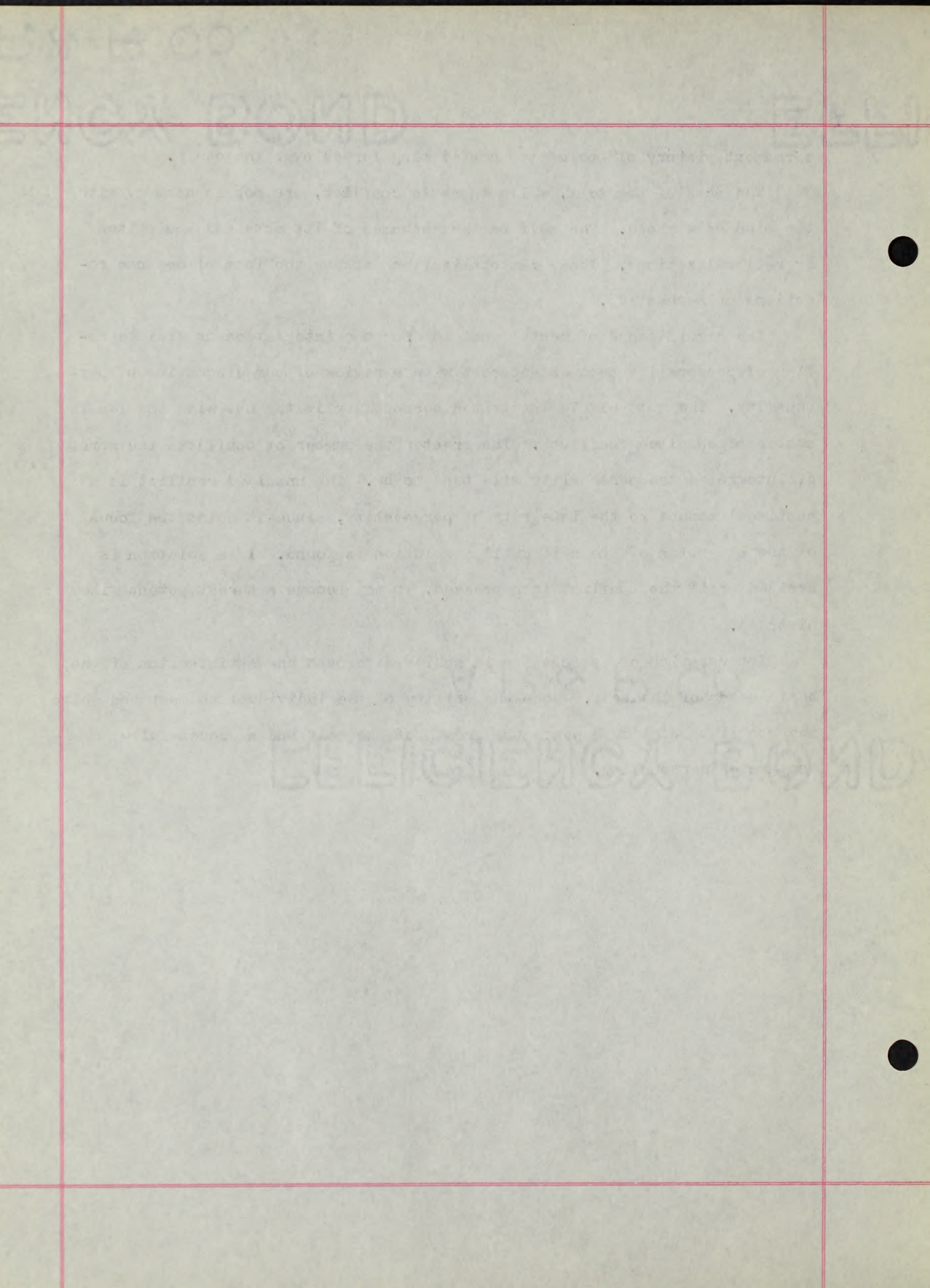
permanent victory of one of the conflicting forces over the other.

The acts of the self, while there is conflict, are not in harmony with the mind as a whole. The self becomes ashamed of its acts and apologizes by rationalizations. These rationalizations assume the form of defense reactions or mechanisms.

The significance of mental conflicts for the integration or disintegration of personality becomes apparent with a review of our discussion of personality. The most highly integrated personality is the one with the least number of unsolved conflicts. The greater the number of conflicts the more disintegrated the personality will tend to be. The unsolved conflict is a continual menace to the integrity of personality, since it holds the focus of the attention of the self until a solution is found. If a solution is avoided or if the conflict is repressed, it may become a threat potent with distress.

Integration of personality is achieved through the satisfaction of the basic needs of the self. Upon the ability of the individual to meet and solve the conflicts of life depends the growth of the self and a successfully integrated personality.







## Section IV

## The Psychology of Sexual Maladjustments

Various maladjustments linked with sex

The sex urge in men and women is commonly regarded as the most potent of the instinctive drives. So great is its place in human behaviour that Sigmund Freud early postulated it as the only dynamic in behaviour, although the sense in which he used the term was much broader than that in which it is used now. Freud, however, has been forced to modify his position so that he now recognizes other dynamic forces within the self. Other psychologists broaden the concept of sex into the "self" or give it a predominant place in their lists of instincts.

The unique thing, for the purposes, of this paper, concerning the sex urge as differentiated from other instinctive urges is to be found in the fact that cooperation with a number of the opposite sex is the normal means of satisfaction. But because the sex powers mature fully much earlier than the average marriageable age, because the normal satisfaction of this urge out of wedlock is discouraged by society, and because the awareness of sex even before the stage of puberty is very keen, it is known that the sex urge readily lends itself to forms of perversion which bring kinds of satisfaction to the individuals indulging. These forms of perversion represent failures in the adjustments of the sex urge within the activity of the individual. They are misdirections of the sexual energies.

The forms of these sexual maladjustments vary greatly. They range in importance from slight abnormalities of thought, feeling, or behaviour, to the more serious failures in adjustment such as homosexuality, masturbation, sadism, masochism and exhibitionism.







Fetichism is sometimes a minor form of perversion. Mc Dougall illustrates fetichism of this kind in the following manner: " A young man is arrested by the police, charged with cutting off the queue or 'pigtail' of a young girl; and it is found that he possess a collection of such objects. He confesses that he has obtained all these in the same thievish manner, and that, in contemplating them, he experiences sexual excitement and some degree of satisfaction. Investigation reveals that he can remember the origin of this peculiarity; namely, that as a young boy he sat in school behind a girl whose hair fell down her back in a queue; which hair he used to contemplate, while another boy talked to him in a way which excited him sexually." <sup>1.</sup>

Mac Dougall suggests that fetichism is an extension of the sexual impulse to an abnormal object in a simple associative way. He hazards that this form of perversion involves the early stirrings of the sexual instinct at a time when it is not sufficiently matured to seek and find its normal object.

The association of sex feeling with certain forms of abnormal activity creates a problem of maladjustment for many children. It may result in a stealing, unruly or undesirable behaviour, or mental conflicts with many correlated forms of undesirable responses. Mc Dougall quotes a case from Dr. Healy in an explanation of this phenomenon. <sup>2.</sup> It concerns a boy, Jeddy, who repeatedly got into trouble because of his practice of driving away in some buggy left standing by the roadside. Investigation revealed that the source of his activity dated back to his eleventh year when he had ridden with a man in a stolen vehicle who had excited him sexually. ~~From that time the boy, because of the association with sex, could not resist the temptation to drive~~

1. Mc, Dougall, William. Outline of Abnormal Psychology. P. 321.

2. Mc Dougall; An outline of Abnormal Psychology. p. 237 from Healy Mental Conflicts and Misconducts. Pp, 107-111.



...in a way which excited his sexuality. ...  
...the police, charged with catching off the queen or 'tail' of a young girl;  
...as fastidious of this kind in the following manner: "A young man is arrested by  
...feticular in character a minor form of perversion. No doubt it is common-  
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...activity; namely, that as a young boy he sat in school behind a girl whose  
...hair fell down her back in a queue; which hair he used to fondle, while  
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1. Mac Douglas, William. Outline of Abnormal Psychology. P. 211.  
2. Mac Douglas, William. Outline of Abnormal Psychology. P. 211 from Haley Report  
Conflicts and Abnormalities. P. 107-111.



~~away in some buggy left standing by roadside. Investigation revealed that the source of his activity dated back to his eleventh year when he had ridden with a man in a stolen vehicle who had excited him sexually.~~ From that time the boy, because of the association with sex, could not resist the temptation to drive away in any available buggy, his reward being certain associated sexual excitement.

Dr Healy gives a number of similar cases, some of which are startling because of the earliness of this form of perversion.<sup>3</sup> One of these cases is that of a clever little girl of only six and a half years old who was nevertheless badly adjusted. She had stolen many scores of articles over a period of a year; articles which she did not need. Upon persistent questioning the little girl finally revealed the associational basis of her difficulty. It originated from her relations with playmates, male and female; who for some time previously had played together and with each other in their play-house while totally disrobed. The little boy who was responsible for this sexual association on the part of the little girl, stole toys with which they played. That practice was taken over, with the sexual association, by the little girl.

Another case bearing upon this form of maladjustment is quoted entirely from Hartwell's "Fifty-Five 'Bad' Boys" because it shows in addition to the case, the method used in developing and treating the problem.<sup>4</sup>

"Frank was first seen at the clinic five years ago, when he was ten and a half years old. At that time he had diseased tonsils, a nasal obstruction, and very bad teeth, all of which contributed to his under-developed and generally poor physical condition. His large expressive eyes drew attention

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3. Healey, William; Mental Conflicts and Misconduct. P. 196

4. Hartwell, Samuel W. Fifty-Five Bad Boys. Pp. 83-87



~~was in some degree, but not in a very marked manner,~~  
~~the tendency of his activity was to his eleven years when he was~~  
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 and very bad teeth, all of which contributed to his under-developed and gen-  
 erally poor physical condition. His large expressive eyes drew attention



from his grinny and rather narrow face. Mentally he was of good average general ability.

The situation: A typical tenement home of the poor class gave Frank what little shelter he had from his life on the streets. The mother had died several years before. A paternal aunt whose health was bad kept house for them.

"Frank was first referred to the clinic with a group of boys by the juvenile court for stealing small articles from parked cars. He was seen but once at that time. Further interviews were advised because he at first confessed to some extensive sex habits and sex activities of a very disturbing nature with boys and men in the neighbourhood. Later he grew frightened and denied these experiences. Two years later, after another court appearance on some minor charge ( this was his seventh appearance within two years), he was once more referred to us for study.

"Thinking about the boy: It seemed probable that the mild but long continued delinquency was of environmental origin. Frank lived in the very worst part of the city and certainly seemed to need social attention rather than psychiatric. There were two things however to think about that were of interest from the standpoint of the boy's mental life. One was the fact that the boy seemed glad to come back and frankly said he was. The other was the story of many sex experiences he had told two years earlier. From the fact that he had told these things at that time, one could infer that they had had much emotional value for him. At that time nothing had been done to help him, understand the situation to correct his bad habits, or even to help him understand why he had been asked to tell about them. Something would have been done, of course, had the clinic been able to arrange for his revisiting for treatments.

"Thinking for the boy: His bashful eagerness to tell of himself and to ask questions of a general nature made us believe that he desired the chance



from his family and mother's face. Generally he was of good nature and  
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chance to ask other, more intimate questions; and it suggested that probably here was a psychiatric situation after all.

"Thinking with the boy: His earlier interview at the clinic had been with a woman psychiatrist. This time he said, immediately upon entering the interviewing-room, that he was glad to see that it was a man doctor this time. He said he had liked the lady, but that it had been hard to talk with her even when he was a 'kid', and now that he was bigger, he would be ashamed to talk to her. He had thought it over before coming. By this statement it was easy to see that he either wished or expected to discuss his sex problems. The rapport of personal trust was almost immediately reached with the boy and he needed no deeper rapport.

"He again told of his early "bad" experiences and said that they had been continued ever since. Sometimes he had tried to stop them. He said that when he had been in the clinic before, he did not understand some of the things that were said because he didn't know what all the big words meant; but he had understood that his habits were considered unhealthful and wrong. He knew that the 'cops got after' boys for having them and he had often wondered why this was. When he was told that he might be free to ask me questions and use the words he knew, he said he would liked to have asked questions before, but he was afraid. He asked many questions. In fact the entire thinking about these things was really done by answering the things the boy asked. Some of his questions were very disturbing and made one wonder if permanent harm might have been done to him by his experiences. For instance he asked: 'Why do boys want to do it to girls when it is just as much fun or more with other boys and it ain't so apt to get the cops after you?'

"Very simple Anglo-Saxon words were used to express our thoughts, and our thoughts were all practical, common-sense ones. This had had already reject-



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ed as untrue some of the things he had heard from his elders. The fact that they had said them made him wonder all the more. He did not believe that bad sex habits would 'make you go crazy' or that the 'cops would kill you if they caught you' (both of which statements had been used as a warning to him and to other boys), because he knew boys who were very strong and not at all crazy who had them, and he had concrete evidence of what the 'cops' did when they caught boys and girls and even men in bad practices. When he was told that if a boy kept on doing such things, he might become like some the the deproved men whose money he had taken, but whom he really loathed it seemed reasonable and undesirable to him. He asked whether or not he would be like those men when he grew up if he stopped now, or if he injured his health. He wanted to know about boys who did not do these things at all. He believed that every boy has as strong temptation as he had to do 'bad' in this way. Frank did not know the connection between sex and birth, and when this was explained to him in a way he could understand, he asked whether or not a man's children would be weak or more apt to be like him if the man had had bad habits when he was a boy. Frank and I thought over the answers to these questions very carefully, and the answers all had what seemed to be to the lad logical reasons to back them.

"I asked Frank's opinion of the causative connexion between sex and other delinquencies. He strongly believed that they went together. He did not know about the genesis of the connexion, but he was sure that if a boy 'ran' with another boy or with a gang who practised these things together, he was apt to stick in everything the gang did. His personal testimony was that often he would have kept out of trouble on the street were it not that some pal with whom he was indulging in sex play encouraged him to take part.

"Two interviews were held with Frank at that time, and later he came back



as an indication of the fact that he was a member of the group. The fact that they had said these words was not all the more. He did not believe that they would say 'make you go crazy' or that the 'cops would kill you' if they caught you' (both of which statements had been used as a warning to him and to other boys), because he knew boys who were very strong and not at all crazy who had them, and he had concrete evidence of what the 'cops' did when they caught boys and girls and even men in bad practices. When he was told that if a boy kept on doing such things, he might become like some of the boys who had those words, he had taken, but when he really looked at these responsible and trustworthy to him. He asked whether or not he would be like those men when he grew up. If he stopped now, or if he continued his habits, he wanted to know about boys who did not do these things at all. He believed that every boy has a strong temptation as he had to do 'bad' in this way. Frank did not know the connection between sex and drugs, but when this was explained to him in a way he could understand, he asked whether or not a man's children would be weak or more apt to be like him if the man had had bad habits when he was a boy. Frank and I thought over the answers to these questions very carefully, and the answers which had seemed to be the most logical reasons to back them.

"I asked Frank's opinion of the connection between sex and other delinquencies. He strongly believed that they went together. He did not know about the details of the connection, but he was sure that if a boy had sex with another boy or with a girl who practiced these things together, he was apt to stick in everything the gang did. His personal testimony was that often he would have kept out of trouble on the street were it not for the fact that with whom he was indulging in sex play encouraged him to take part.

"Two interviews were held with Frank at that time, and later he came back



three times to talk things over and report his progress.

"Results: Frank stopped his mutual sex practice at once. He said after talking them all over that he saw their bad side. Most of the temptations towards them disappeared, and he had little struggle with himself to overcome them. However, he had not done so without gaining the contempt of his friends. His masturbation was not so easily discontinued, but he had been told that this would probably be so and he was not discouraged or disappointed. In a few weeks he succeeded in stopping this, too, and he did it with very little help of substitutive interests. In fact, losing his friends more than offset the few substitutive activities that were provided for him. He accomplished his fine changes in behaviour by making for himself concrete decisions based on practical advice given him by a friend whom he could trust. He quickly realized that he felt stronger and better after his behaviour improved and this, of course, furnished a good incentive to proceed along the new path. When a boy meets his sex problem frankly and overcomes sex habits in this way, results are more sure of being permanent than when he does so because someone else wants him to, or because he is afraid.

"I have recently seen him again. His sex problems are solved."

The foregoing case has been quoted in full, not only because of its relation to the various maladjustments connected with sex, but because it shows what one may regard as a successful dealing with these forms of abnormalities. It will be noted, to begin with, that the clinic learned as far as possible the physical handicaps of the child and the extent of intelligence. This done the facts, both personal and environmental, surrounding the situation were gathered. The parentage of the child was learned and the nature of the parent home influences was learned. A past history of the boy's activities



three times to talk it over and report his progress.

"Hesselt: From this point on, the patient's progress was slow. He said that

talking three or four times a week was his only relief. Most of the time he

considered them disappointed, and he had little struggle with himself as overcame

them. However, he had not done so without gaining the consent of his friends.

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possible the physical handicaps of the child and the extent of intelligence.

This done the facts, both personal and environmental, surrounding the child-

were gathered. The language of the child was learned and the nature of his

major and minor influences ascertained. A past history of the boy's activities



was obtained, as far as possible. With the knowledge available the next step in the procedure was that of "thinking about the boy." An effort to fix the chief environmental source of his difficulty was made as a working hypothesis. Then the facts of the boy's mental life were considered in order that a method of approach to his problems might be determined. Next in the procedure was the winning of the boy's confidence and assuring him of a friendly desire and ability to help him. In the case cited this was scarcely needed but in other cases described by Hartwell it was not so easy to win the child's confidence so that he would talk about his difficulties and ask questions. This involved "thinking for the boy." It was essential to determine the degree of rapport it was best to establish. In many cases it was desirable that this rapport be positive because there was so much emotional value attached to the interviews. The responses should be based upon the child's belief in the authority of the questions in the matter.

Perhaps the most important step was in "thinking with the boy." Once the belief in the friendly interest of the clinician was established the boy proceeded to ask many questions. These questions revealed the nature of his thoughts concerning the problems faced. In the case cited the questions were evidently so numerous and so close to the hearts of the problems that the clinician had little to do but to answer these questions in a helpful way, pointing out the normal models of behaviour to the boy and showing why these were desirable. The clinician suggests more normal modes of activity based upon practical common-sense. Co-operation was suggested with persons informed and able to help him in his immediate environment.

It will be noted that there was no attempt to correct the difficulties upon the basis of "this is good and that is bad." There were no attempts to



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upon technical common-sense. Co-operation was suggested with persons interested  
and able to help him in his immediate environment.  
It will be noted that there was no attempt to correct the child's  
view of the facts or "this is good and that is bad." There were no attempts to



use fear. Rather the suggestions made were based upon the ideas of growth or development and the correlation between these and normal conduct was pointed out and advised as the most desirable behaviour. It is important for any helper, especially the pastor with his "Morality" background, to note this characteristic of the procedure. Then, too, it should be noticed that not too much in the way of immediate reform was expected. Great patience prevails because where patience fails nothing else will work.

Some authorities believe that most of of these minor sexual maladjustments would be outgrown with the maturation of the individual and the altered nature of value desired. Nevertheless there is always danger of prolonged or dangerous maladjustment and each case encountered is worthy of correction.

#### Masturbation or auto-erotism

Probably the most common of all sexual maladjustments is that of masturbation or auto-erotism. The term is used to denote the practice of touching, handling, or rubbing the organs of generation or genital apparatus in order to evoke pleasurable feelings or to satisfy sexual desires. All writings upon the subject (and they have been numerous and voluminous) maintain that the habit is very wide-spread. Some hold it to be almost universal. Leslie Weatherhead holds that all men, at some time or other, have indulged and that<sup>1</sup> eighty percent of women have likewise. He refers to a pamphlet upon the subject, the authors of which hold the practice to be more common in adult women than in men, though not so common in girls as in boys. "Another psychologist says that 99 percent of those who have given him their confidence practice it, and he suspects the hindreth of concealing the truth. Another's figure is 95 percent of both sexes. Another got definite figures by inquiry

1. Weatherhead, Leslie; The Mastery of Sex through Psychology and Religion P.



and that, whether the suggestion was made upon the basis of general  
development and the correlation between these two mental activities was pointed  
out and revised as the work proceeded. It is important for us  
to keep in mind the fact that the "normality" of behavior, as well as the  
characteristic of the procedure. Thus, too, it should be noted that not  
too much in the way of immediate reform was expected. Great patience proving  
because there, patience falls away and will stay.

These suggestions relate to the point of view of the normal child, and  
would be outgrown with the maturation of the individual and the altered nature  
of value desired. Nevertheless there is always danger of prolonged or danger-  
ous maladjustment and each case demands its own treatment.

#### Development of the child

Probably the best example of all mental development is that of mat-  
uration or psycho-education. The term is used to denote the process of learning  
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Weatherhead holds that all men, at some time or other, have indulged in this  
habit, and that women have likewise. He refers to a paragraph upon the  
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chologist says that 66 percent of those who have given their confidences  
practice it, and he suggests the likelihood of concealing the truth. Another  
figure is 66 percent of both sexes. Another yet defines figures by saying



and the result showed 97 percent women who had practised the habit at some or other. My own experience (continues Weatherhead) would go to show the percentage much lower, both in men and women, but much higher than most people imagine. I should say in very young children it is commoner in girls from ten to sixteen, commoner in boys, in adolescence, as common in girls who are very tempted to it just before and after the period; and in later years, commoner in men. Women who have been sexually awakened and then debarred from marriage are greatly worried by it.<sup>1</sup> A. A. Brill says, "When one examines the sexual life of any person, one finds that at some period of his life every individual resorts to autoerotic sexual outlets in the form of masturbation."<sup>2</sup> Certainly the habit is and always has been practised by males and females of almost all ages.

Much of the disturbing nature of this form of maladjustment may be ascribed to the confusion of thought surrounding it. Weatherhead says, that some years ago the practice was regarded as the blackest of all sins. The guilty person was made to feel pretty sure of hell. Not only was it regarded as sinful but it was thought to have physical and mental consequences of a terrible nature; these consequences being regarded as the punishment of God. It was maintained that the victim of this habit invariably brought disease upon himself and that if he did not cease indulging he would go insane or mad, or at least become feeble minded.

This misunderstanding of the nature of masturbation **has not** been eliminated even yet. Weatherhead tells of one youth who asked him if it were true that the substance of the brain ran down the spinal column and escaped with

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1. Weatherhead, Leslie The Mastery of Sex Through Psychology and Religion p122  
 2. Brill, R. R.; Psychoanalysis p. 147



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Much of the distressing nature of this form of self-abuse may be  
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This misunderstanding of the nature of masturbation has not been entirely  
 got over yet. Westhead tells of one youth who asked him if it was true  
 that the substance of the brain ran down the spinal column and was used in this



the seminal fluid, during masturbation."<sup>3</sup> Another of his confidants felt quite sure that masturbation made marriage immoral because it rendered its victims impotent. In fact there is so much loose and distorted thinking about the subject that some authors hold that the resulting fears are far more harmful than any other phase of the habit.

"Concerning its causes, all authors agree that any external irritation of the genitals, such as pin worms or tight clothes, may bring about masturbation in children. Servants often initiate it in their charges at a very early age. Some are taught to masturbate by other usually older boys, while over 50 percent of my cases started it without any outside interference, after such innocent activities as climbing up or sliding down a pole, leaning against a chair, cleansing the parts, etc. Some boys and girls began to masturbate while reading..... Judging by the many peculiar causes of a physical and psychic nature given by the patients themselves it would seem that there is no way of guarding against it... .. There comes a time in the life of every individual when the sexual feelings become manifest and as he is not able to gratify them, he usually resorts to some form of masturbation." <sup>1.</sup> The key question concerning masturbation is this: is it harmful? From the standpoint of purely physical well being most authorities agree that if the practise is not indulged in excessively there are no harmful physical results. Weatherhead even goes so far as to say that "a person may masturbate daily for twenty years and suffer no more physical disability than a slight and temporary devitalization." <sup>2.</sup> He states that his view here was confirmed by ~~a~~ <sup>six</sup> medical authorities consulted. Wolbarst, however, holds that auto-erotism in

3. Weatherhead, P. 123. The Mastery of Sex Through Psychology and Religion

1. Brill, A. A.; Psychoanalysis, p.p. 149-150

2. Weatherhead, Leslie; Mastery of Sex Through Psychology and Religion p. 114



the sexual life, during masturbation. Another on the contrary, this is the case that masturbation does not change sexual desire it merely releases the tension. In fact there is no such thing as a distorted thinking about the subject that some authors hold that the resulting tension and the sexual desire are the same thing.

Concerning the second, all authors agree that any sexual satisfaction of the genitalia, even as the sexual or sexual desire, may bring about a reaction in children. However, it is not in the child's mind as a very early age. Some are taught to masturbate by other means, other boys, while even to masturbate or to masturbate is without any sexual intention, after such innocent activities as climbing up or sliding down a pole, leaning against a chair, etc., etc. Some boys and girls begin to masturbate masturbating.... Judging by the very peculiar manner of a child and the sexual nature of the parents themselves it would seem that there is no way of knowing against it... There is a line in the life of every individual with the sexual feelings become manifest and as in fact able to gratify them, he usually resorts to some form of masturbation. The key question concerning masturbation in children is: is it a matter of the child's point of view, physical well-being, or sexual satisfaction? If the result is not harmful in any way, there are no harmful physical results. Health should even go so far as to say that "person by masturbation will for years and years and suffer no more physical disability than a child and therefore."

Conclusion. It states that his view here was confirmed by six medical authorities consulted. However, holds that auto-erotic in

1. Hirschfeld, J. 1905. The Psychology of Sex. London: H. K. Lewis.  
2. Hirschfeld, J. 1907. The Psychology of Sex. London: H. K. Lewis.  
3. Hirschfeld, J. 1909. The Psychology of Sex. London: H. K. Lewis.



girls is not altogether harmless. "On the contrary, if it is practised with undue frequency, the unnatural stimulation of the sex organs thus produced results in congestion of the delicate organs with the subsequent development of an abnormal type of sex gratification. The ultimate result is that when the girl grows to womanhood she may become so accustomed to this form of artificial sex gratification that she may develop a strong aversion to the natural sex relationship, and this in turn may lead to the condition known as "frigidity" or sexual anesthesia." <sup>3.</sup> Just what Wolbarst means by "undue frequency," however, is debatable. If the statement of Weatherhead's holds, "undue frequency" must mean masturbation more frequently than once a day. By the large, therefore, the statement that masturbation does not cause physical disability of any marked degree may be accepted as factual.

But while masturbation may not be severely condemned on a purely physical basis there are several serious charges brought against it upon other bases. Weatherhead builds this case against it: (1) "psychologically the results are much more serious . . . . What has so often happened is that the practise has been so surrounded by feelings of guilt, shame, inferiority, self-loathing, horror, and above all, fear, that all sorts of pathological mental conditions have resulted, not from the habit, but from the false emotions with which it has been surrounded; emotions, it must be added, the intensity of which are out of all proportions to the seriousness of the habit. (2). I am quite sure that, for many people, masturbation takes the bloom from a holy thing, namely subsequent sexual intercourse with a loved person. This, for many people, differentiates it at once and makes it a thing 'not done.'

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3. Wolbarst, A. E; Generations of Adam. p. 163



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a holy thing, namely, independent sexual intercourse with a loved person. This  
for many people, differentiates it as once and makes it a thing 'not done'.



(3) Weatherhead finds another harmful characteristic in the phenomena of imaginative pictures with which many people accompany the act. "The danger is that sometimes a mind-picture actualizes, or is dwelt on for so long that its actualization is definitely sought. Then it is found that self-control has gone. The person has so often consented to evil in the realism of the imagination that if ever the person concerned finds himself in actual circumstances similar to those of his phantasy he gives way at once."<sup>1.</sup>

Brill, while holding that masturbation is non-injurious physically and not an unnatural vice, has this to say for its harmful characteristics: "A child who masturbates much during the latency period (between 4 and 9), especially under conflicts, may injure his capacity to sublimate on higher aims, such as education. Also in adult life the conflict ensues sooner or later, and the person then develops definite characteristics. According to Sadger, chronic masturbators are socially timid, unkindly disposed, scrupulously truthful and devout; they show a tendency towards secretiveness, and entertain ideas of observation and persecution. Such characteristics, while not observed in many masturbators, do not tend toward personal happiness."<sup>2.</sup>

The most severe condemnation of masturbation is advanced by Dr. Healy. His argument consists in indicating the relation between this vice and other delinquencies in children. He says, "We (clinicians) heartily agree with the judges, police and probation officers, and parents whom we have heard, many of them, insist upon the effect of masturbation in causing the other delinquencies. We decry exaggeration of this subject because in some ways the habit, like other single factors, is not so nearly important as has been

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1. Ibid. p. 127

2. Brill, A. A.; Psychoanalysis. P. 155



1. The first part of the report is a general statement of the purpose and scope of the study.

2. The second part is a description of the methods used in the study.

3. The third part is a description of the results of the study.

4. The fourth part is a discussion of the results and their implications.

5. The fifth part is a conclusion and a list of references.

6. The sixth part is a list of appendices.

7. The seventh part is a list of figures and tables.

8. The eighth part is a list of footnotes.

9. The ninth part is a list of acknowledgments.

10. The tenth part is a list of abbreviations.

11. The eleventh part is a list of symbols.

12. The twelfth part is a list of units.

13. The thirteenth part is a list of definitions.

14. The fourteenth part is a list of acronyms.

15. The fifteenth part is a list of initialisms.

16. The sixteenth part is a list of abbreviations.

17. The seventeenth part is a list of symbols.

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22. The twenty-second part is a list of abbreviations.

23. The twenty-third part is a list of symbols.

24. The twenty-fourth part is a list of units.

25. The twenty-fifth part is a list of definitions.

26. The twenty-sixth part is a list of acronyms.

27. The twenty-seventh part is a list of initialisms.

28. The twenty-eighth part is a list of abbreviations.

29. The twenty-ninth part is a list of symbols.

30. The thirtieth part is a list of units.



made out. Then, too, our experience in the neurological clinic shows us the truth of what has frequently been observed, namely, that worry about masturbation frequently does more harm than the habit itself. But in our study of young offenders who are well started in careers of delinquency, we have been profoundly impressed with the break-down of will, of physical condition, and of general moral fibre that is correlated with the excessive practise of masturbation. We have found it of the most importance as a causative factor in girls as well as in boys. The extent to which it stands out clearly may be seen by our statistics, in over 10 percent the habit was practiced to such a degree that it was to be fairly considered a definite cause... We have particularly noted in connection with masturbation, such delinquencies as sleeping away from home, unwillingness to go to school or to work, recourse to excess of stimulants, petty stealing, vagrancy, constant giving way to desire for exciting amusement, particularly as afforded by moving picture shows.

"The connection between masturbation and anti-social offenses seem to be established along the following lines,<sup>1</sup> the effect varying greatly, of course, with environmental circumstances and innate tendencies of the individual. The act in itself is anti-social. The individual feels this and realizes the stigma which indulgence places upon him. His constant efforts at secrecy in this regard may lead to moral-breakdown. The sequence is not difficult to understand. First there is weak self-indulgence, then secretiveness and lies, then avoidance of duties and search for stimulation and artificial energy. The effect of masturbation in directly promoting several forms of anti-social behaviour among young people is one of the most marked phenomena to be observed in court work."

1. Healy, William; The Individual Delinquent p. 408



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served in young work."

J. Hasty, *What is the Individual Delinquent?* p. 243



In illustrating his view Dr. Healy cites the following case.

"A boy of 14, normal in mental ability, poorly nourished with tired look about the eyes, had long been giving much trouble. He lived with a poverty-stricken mother, who together with her children had suffered much from the abuse of her alcoholic husband. When we saw the boy he had run away from home several times, he had stolen repeatedly, had lied much, and once had tied himself in a chair to make his mother believe that burglars had been in the house. This last was done because he had secreted the little money which she possessed. We found that this boy had been practicing masturbation for three or four years, sometimes excessively. His physical appearance and general manner were very different from that of a younger brother with whom we could compare him. He did not succeed on probation in his old environment, even after his father deserted the family, but when placed in a home in the country where his sex tendencies were watched, he made in a year wonderful improvement.<sup>2</sup> Our last report of him is that he is strong, healthy, and as steady as a clock." Rid of the influence of masturbation the lad was able to free himself from the forms of delinquency into which he had fallen.

From the foregoing materials we may gather that masturbation is an undesirable practice both from psychic and social viewpoints. That there is a close connection between masturbation and other forms of delinquency of a social nature is established by Dr. Healy. For further illustration of the correlation of improper sex habits with other forms of vice, and for the study of a practical corrective method, let us observe a case dealt with by Dr. Hartwell of the Worcester Child Guidance Clinic.

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2. Ibid. p. 409



In illustrating his view Dr. Healy gives the following case.

"A boy of 14, named in actual reality, from a mother who had been a prostitute, and from a father who had been a prostitute, who together with her mother had been in the house of her alcoholic husband. When we saw the boy he was very thin and covered with sores, he had spoken repeatedly, and had been in the hospital in a chair to which his mother believed that he had been in the house. This last was more because he had received the little money which she possessed. He found that his mother had been prostituting for three or four years, sometimes excessively. His physical appearance was general manner was very different from that of a younger brother with whom he lived compared him. He did not succeed in his education, and after his father's death the family, but when placed in a home in the country where his sex tendencies were watched, he was in a year wonderful improvement. The last report of him is that he is strong, healthy, and as steady as a rock. His of the influence of masturbation was not able to free himself from the force of delinquency, into which he had fallen.

From the foregoing it is evident that masturbation is an antisocial practice born from psychic and social viewpoints. There is a close connection between masturbation and other forms of delinquency of a social nature is established by Dr. Healy. For further illustration of the connection of improper sex habits with other forms of vice, and for the study of a practical corrective method, let us observe a case dealt with by Dr. Healy at the Worcester Child Guidance Clinic.



### The Case of Clair Fardfield.

"Clair was seven years old when first known to the clinic, three years ago. He was a boisterous, romping lad with attractive features and an innocent childish expression. He was friendly, but somewhat suspicious. He talked with a funny little lisp that made him seem to be talking "baby talk." Clair had normally developed a healthy body. At the time of his first visit to the clinic his mental test gave him an I. Q. of 92. He was only in the first grade in school, but his teachers reported that he could learn easily when he was not too busy being a bad boy.

"The situation: His mother had died three years earlier. He and a brother, two years older, had been cared for in two different unsupervised homes. Their board was paid sporadically by the father, who seldom visited them and apparently cared little for them. In the last home, where they had been for two years, they received plenty of food and fairly good clothes, but poor attention and no love or affection.

"Several people reported his personality characteristics as activity, disobedience, and skilful dishonesty. He was reported as being untruthful, easily repentant, affectionate, interested in boyish activities, sly, revengeful, daring, and very fond of adventure. The delinquencies were all those that go with the unsupervised street life of a tenement district. He was a seriously disturbing element, in the school, settlement house, and home because of his skilful and often successfully hidden dishonesty.

"Thinking about the boy: The boy's superficial story, a knowledge of his environment, and reports from his disturbed neighbors and playmates all seemed to have done things because he had been taught to do them and because through them he had obtained pleasure. If one put oneself in his place it



The Case of Clair Patterson.

"Clair was seven years old when first known to the clinic, three years ago. He was a handsome, healthy lad with attractive features and an intelligent and childish expression. He was friendly, but somewhat suspicious. He talked with a strong little high larynx and his speech was somewhat stilted. He had normally developed a healthy body. At the time of his first visit to the clinic his mental level gave him an I. Q. of 80. He was only in the first grade in school, but his teachers reported that he could learn easily, when he was not too busy being a bad boy.

The situation: His mother had died three years earlier. He and a brother, two years older, had been cared for in two different orphanages. Their father was kind especially to the father, who seldom visited them and apparently cared little for them. In the last years, when they had been for two years, they received plenty of food and fairly good clothes but poor attention and no love or affection.

"Several people reported his personality characteristics as activity, disobedience, and slight delinquency. He was reported as being untruthful, easily repentant, affectionate, interested in his activities, shy, nervous, selfish, and very fond of love. The delinquencies were all those that go with the unadjusted child of a broken home. He was a seriously misbehaving child, in the school, with no friends, and no home.

because of his skill and often successfully within himself. "Clair had been in the hospital for a long time, a knowledge of his environment, and reports from his other relatives and friends all seemed to have been things because he had been brought to the clinic and because through them he had obtained pleasure. If one put oneself in his place it



seemed quite easy to understand all of his behaviour and many of his personality traits.

"Thinking for him: An attempt was made to have the father allow an agency to place the boys elsewhere, but this failed at first. Finally the father was persuaded to move the boys back to a former fosterhome in a different town where they had lived two years before, although their father insisted that their present home was much better and in a better neighbourhood.

"Thinking with him: Two or three short interviews were held with Clair after this was done, to encourage him to keep some of the good resolutions he had made under his father's threat to have him committed to a school for delinquents. A deep rapport was not considered desirable or necessary, and he did not exceed a feeling of friendly belief in his responses towards me. As one might expect under these circumstances, he reported himself free from any sex habits. The treatment consisted entirely in encouraging him towards better behaviour and in attempts to get him more interested in normal activities through explaining them to him and proving to him that he would have more fun in this way than he was having in his delinquencies.

"Results: A few months later he again appeared in the clinic, this time through an agency that had taken him from the court. We learned that for a short period after our former acquaintance his behaviour had improved, but now all the former disturbing factors had returned fourfold. He had begun to run away frequently and to involve others in serious affairs, such as breaking into and entering stores, destroying property, and 'fishing' drunken men. Though but seven and one half years old, he was the leader in several of the affairs. One of these with another boy occurred at a distance from his home, and though the money was found where Clair had hidden it, neither he nor the boy could locate the shop so that it might be returned.



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their present home was much better and in a better neighborhood.

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after this was done, to encourage him to keep some of the good reactions

he had made under his father's name. He was also referred to a school for

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"Results: A few months later he again appeared in the clinic. This time

through an agency that had taken him from the court. He returned that for a

short period after our father an admission his behavior had improved, and was

in the former delinquent father had returned to normal. He was happy to see

any treatment and to have other institutions satisfied, and was breaking

into and entering efforts, destroying property, and (finally) delinquency was

in seven and one half years old, he was the father in several of the activities

one of these with another boy occurred at a date in the same place, and through

the story was found where Child had hidden it, neither he nor the boy could

locate the shop so far it could be retrieved.



In addition to this he was showing some very peculiar personality traits. He was quarrelling with his brother, a thing he had never done before, and refusing to let his brother be a member of his gang. The leadership of this gang he shared with another boy whom he called 'Hair-Breadth Harry.' The most interesting of all his new traits was that he very frequently reported imaginary delinquencies to the police. These stories would involve innocent boys and often imaginary ones. Adults in the neighborhood were not exempt from these accusations, and he had created many disturbing situations for his acquaintances. Policemen had spent many hours in running down these clues, often taking Clair with them and giving him in this way long automobile rides which he thoroughly enjoyed. He had been able to do this over a considerable period because sometimes he would report genuine affairs in which he had been involved, and through his help some crime was actually traced. But even at that he was really skilful in carrying out these deceptions and he had received much emotional satisfaction from his success.

"Thinking for the boy: His recent difficult behaviour and the necessity of making some social decision for him justified an attempt to be sure of seeing him regularly for study and treatment.

"Thinking with the boy: It was more difficult to establish a personality contact than is usual with a boy of his age and type. Probably this was due to my coming so far from understanding his problems the first time that it was difficult for him to believe that I could understand him now. He was not consciously unhappy in his present way of living; therefore it was not easy to make him believe that a frank statement and understanding of his problems was desirable.

"This boy had, however, one very important problem which he yearned to confide to someone he could trust. He finally decided to take a chance with



In addition to this he was a member of the "Gang" and

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easy to make him believe that a frank statement and understanding of his

problems was desirable.

"This boy had, however, one very important problem which he wanted to

confide to someone he could trust. He finally decided to take a chance with



with me. After he told his story the good rapport came quickly, as a result of the confidence rather than as a cause of it, as is usually the case. The story itself cannot be told in all its details. Dr. Healy, in a conference report, said that in all his experience he had never known another child of his age with as extensive sex experience and as complete emotional response to it. He and his brother learned sex habits from older boys in their foster-home, and between the brothers homosexual relations and continued uninterruptedly for two years. Clair told of this as if he were describing an attachment between adults. He told of fellings of jealousy that had existed between him and his brother and of terms of affection, kisses, and other expressions of endearment practised by the boys when they were alone together. His physical response to this intimacy seemed, from his description, to have been much more complete than usual in so young a child.

"When the boys had been moved out of this former foster-home, the brother made a sincere effort to avoid delinquency, but Clair, whose good resolutions were not kept so well, so became involved with a large gang of street delinquents. In this gang were depraved girls older than Clair, who first taught him to have normal sex relations with little girls and later taught him all sorts of perverse sex practices. These children had constructed an observation post from which they could watch the sex activities of promiscuous adults. It was through going there that the boy's interest in these girls was first aroused. Because Clair insisted on joining this gang, and his brother wanted him not to, but to continue their former intimate relationship, the brothers had quarrelled and their intimacy had been destroyed.

"This gang was made up of the two parts, the older group being leaders and teachers in sex affairs, and the younger, with Hair-Breadth Harry and Clair as leaders, thinking more about breaking and entering and other forms



After he said his story, the post report came quickly, as a result of the confidential father than as a cause of it, as is usually the case. The story about cannot be told in its details. Dr. Hall, in a confidential report, said that in all his experience he had never known another man in his age with as extensive sex experience and as complete emotional reaction to it. He and his brother learned sex habits from other boys in their local home, and between the brothers homosexual relations were continued until recently for two years. Clair said of this as if he were describing an attachment between adults. The bond of feelings of jealousy did not exist between him and his brother and of course of affection, since, after expression of an emotion, freedom of the boys when they were alone together. His physical response to this intimacy seemed, from his description, to have been with very complete sexual interest in so young a child.

"When the boys had been moved out of the former foster-home, the youth at made a sincere effort to avoid sexual acts, but this, as good reason, there were not left to him, as he was involved with a large gang of mixed delinquents. In this gang were boys and girls about Clair's age. Clair's father and mother were not with him, and Clair's father had been in the hospital for some time. The children had been in the hospital for some time from which they could not work the sex activities of, transsexual nature. It was the gang that the boy's interest in them. Clair was first aroused. Because Clair insisted on having this gang, and his brother wanted him not to, but he continued their former intimate relation-ship. The brothers had quarreled and their intimacy had been destroyed. "This gang was made up of the two boys, the other group being in the and someone in sex activity, and the younger, who had been in the hospital for some time, and Clair's father and mother had been in the hospital for some time."



of stealing. It is interesting that nothing of the bad moral situation, aside from stealing, was suspected by the police or social workers, who knew the boy so well.

"Perhaps it was fear of punishment, perhaps it was his former acquaintance with me, but more probably it was the conflict in his mind over the emotional separation from his brother and that inspired Clair with a sincere desire to get away from this gang. It was only after considerable time that he would say that he wanted to overcome all his sex habits. He did not consider his physically expressed love for his brother to be abnormal or wrong.

"I thought with Clair long and earnestly about his situation and behaviour and about how a boy could not be happy if he did these things. We were able to talk frankly about his behaviour, and he finally came to the point where he accepted the ideas I wanted him to, not because he believed them, nor because he felt that they were true, nor because he wanted to give up his bad habits, but because they came from me and because he believed that I was his understanding friend, who wanted to help him and probably knew him best.

Clair did not understand how there could be any direct connexion between his sex habits and other bad habits, for he had been punished for his delinquencies even though nobody knew of his habits. Because of the good rapport which I had with him, I could tell him that this connection existed. Even though I could not be sure this was the literal truth, there was at least the rapeutic truth in his statement. He believed me when I told him that it would be easy for him to stop stealing if he overcame his bad physical habits.

"Results: This proved to be true. The boy, instead of being sent to a school for delinquents, was placed in a foster-home in the country, with a wise foster-mother who had several small boys in her home. During the next few months he was seen twice in this home. He soon felt that he was stronger,



of speaking. It is interesting that nothing of the sort was said then, but now, as you know, we are speaking by the radio in social circles, and now we are speaking by the radio.

"Perhaps it was lack of enthusiasm, perhaps it was his former enthusiasm. I was sure, but more probably it was the conflict in his mind over the physical separation from his brother and that inspired Clair with a desire to get away from this land. It was only after considerable time that he would say that he wanted to avoid all his old habits. He did not want to be physically separated from his brother as he wanted to be separated or away. "I spoke with Clair long and earnestly about his situation and habits."

And about now a boy could not be happy if he did these things. He was able to talk freely about his behavior, and he finally came to the point where he accepted the idea I wanted him to, not because he believed that, but because he felt that they were true, and because he wanted to give up his old habits, but knowing they came from me and because he believed that I was his understanding friend, who wanted to help him and protect him and his past.

Clair did not understand how there could be any direct connection between his new habits and those old habits, for he had been punished for his habits. He was punished over and over again, more of his habits. Because of the two reports which I had sent him, I could tell him that this was a mistake. Although I could not be sure this was the reason, I felt that it was. The realistic state in his statement. He believed me when I told him that it would be easy for him to stop speaking if he overcame his new physical habits.

"Result: This proved to be true. The boy, however, of course, was not a student, but he was a student in the country, and he was a student who had several years of experience. Clair was a student in the country, and he was a student who had several years of experience."



healthier, and better because he has stopped his bad habits. He became loyal to this ideal and to his foster-mother and quickly ceased to feel dependent upon his loyalty to me. He has been in this home a year. Except for occasional masturbation during the first six months, he has indulged in no sex practices and no sex talk, and says he has little sex ideation. He is in good enough rapport with me to be depended upon to tell me the truth. We have additional check on him through two other little boys in the home who report to the foster-mother the slightest misbehaviour on the part of the other children. Clair has not stolen anything from his home, though he is freely trusted with money. He has not attempted to run away. He is happy and well-behaved, except for an occasional fight with his companions.

"He is still retarded in school, and his teachers consider him somewhat dull. He has never been retested psychologically.

"This case is a psychiatric success....The academic requirement of the psychiatrist counts for very little in a case like this, but common sense, his ability to accept the boy, to feel with him, and to avoid being disgusted with him are the essential things. The value of confession was very great, for the boy probably had a certain desire for loyalty to his brother, which he wished to re-establish. He probably realized unconsciously that telling of his affairs would free him from his gang; after this was accomplished, he learned by experience that he was happier, and thus he could go on with better ideals.

"This success was possible because the confession was made to someone 1.  
someone who, could successfully redirect his loyalties into more normal channel."

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1. Hartwell, S. W.; Fifty-Five "Bad" Boys P.p. 265-271







This case, probably as difficult as one will encounter, and its method of correction need no further interpretation or explanation. His method seems to be especially fine for children, most of whom are unable to plan any course of correction for themselves, or even to realize the extent of their abnormalities. However, with the post-adolescent individual of normal intelligence different methods of correction must and may be used. These methods assume the ability of individuals to redirect their energies for themselves without conscious outside direction. But while this ability is recognized the solution of the problem is complicated by the fact that post-adolescent persons obtain more sex gratification from the practice, thereby increasing its strength.

For post-adolescents, Dr. Healy suggests, the treatment of masturbations is very largely an affair of building up new methods of living. "The temptation frequently centers about some association; it occurs at the same hour or in the same place. The old associations should be broken up as much as possible. There is no doubt in my mind, but that through the constant supervision of some good person of the same sex, perhaps a member of the family, if the right person can be found, is the best possible means of getting the desired result..... General hygiene should be attended to as well as any local irritative conditions. Treatment is best begun only after a careful medical survey of the individual problem."<sup>1</sup>

Granting Dr. Healy's suggestion of "building up new methods of living" as a form of treatment, the question as to how this may be done still remains. Sherwood Eddy says that the most natural solution for many sex problems is to be found in early and happy marriage. This may be a solution because it can direct the sex impulse towards the natural object and natural expression. But

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1. Healy, William; The Individual Delinquent. p. 410



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Sherwood says that the most rational solution for many sex problems is to  
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Mr Eddy adds that to enter into marriage merely for relief from a self-centered habit would be to humiliate and degrade the greatest social relationship in life. Those who may find a solution through happy marriage are fortunate, but this solution involves so much more than a mere correction of a problem that relatively few, seeking a correction, may turn to it. For others Mr. Eddy suggest substitution and sublimation. By substitution he means the direction of physical sex energies in other and quite different channels. By sublimation he means the direction of the sex impulse into a sex channel more socially useful at the present time. "It is the foregoing of a limited, immediate gratification of physical desire for a finer, a richer, more enduring<sup>2.</sup> satisfaction in a better way." Mr. Eddy does not claim that in substitution or sublimation may be found panaceas for all, or that these are easy to achieve. But he does maintain that the control which it is possible to achieve through them is infinitely worth while and conducive to a more thorough happiness later in life.

In relation to substitution and sublimation, as means to their attainment,<sup>1.</sup> Mr. Eddy offers the following program.

1. "Deliberately determine your ideal and choose your goal." This involves the careful selection of a goal which one wishes to achieve. It involves and endeavor to view sex in relation to its proper place in life. It involves the realization that sex activity is not a requisite of health.

2. "Do not handicap yourself in advance or add to your difficulties by lax or bad habits." Habits of laziness, gluttony, excessive smoking, drink- or use of stimulants may defeat honest efforts. The latter may be responsible

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1. Eddy, Sherwood, Sex and Youth Pp. 91-99







for a highly artificial, stimulated condition which make the attainment of any goal more difficult.

3. "Cultivate a healthy, normal attitude to life that will eliminate all fear, anxiety, and worry." This suggestion is of especial importance in relation to masturbation because the traditional psychic associations of the habit, have been fear, anxiety, and worry springing out of the ignorance, prejudice and confusion of thought connected with the practise.

4. "Keep your body at its best." The rule of the athlete in strict training is desirable for any man who is willing to discipline himself for freer use of body, mind, or spirit. Forms of physical exercise form a most desirable kind of energy outlet and because of the popularity of <sup>a</sup>athletics may become an activity to which one may subordinate all forms of indulgence. This form of substitution is especially attractive to the youth of high school or college age. Its desirability lies not so much in the fact that the body is conditioned as in the fact that the mind is directed from the habit.

5. "Nature will frequently relieve the strain in men and meet halfway the man who gives nature a chance, by wholesome nocturnal emissions which will, at least in part, provide for the excess of sexual vitality for the single man in a healthy way."

6. "Fill your life with healthy, objective interests and occupations." The best thing to do about sex is to forget it. This cannot be done by efforts to make the mind a vacuum. It can be done by filling the mind with interests of all sorts. These are to be found everywhere in music, art, athletics, occupations, hobbies, and activities of all kinds. Interest in such activities may become so great and profitable that the adjustment to sex will be automatically cared for.

7. "Keep your mind clean as well as your body." The saying that a man







is what he thinks about is psychically true. The influence of the mind in bodily control is an important factor which can be cultivated by every thinking person. A man can control his thinking and through this control direct his mental development.

8. "Healthy friendship and wholesome social life will prove a valuable expulsive or subjective of morbid tendencies." The anti-social nature of masturbation, removed as it is from the sphere of social activity, makes it an easy habit to cultivate and much harder to overcome. The habit will not ordinarily be practiced in the presence of others or another. Therefore, it is a good policy when temptation arises to see the company of others at once. In a case cited by Dr. Healy a badly adjusted girl was corrected by a mother who remained in her presence continually, even sleeping with her. Mr Eddy suggests seeking the confidence of a trusted friend who can aid in this respect. A pastor may and should be such a friend to the members of his congregation.

9. "Wholesome companions of the opposite sex will often do more to help than any others." It will tend to make life wholesome and social rather than morbid and anti-social. If such a companionship blooms into love it becomes essential to the beauty of love for abnormalities to cease. Love directs the sex impulse towards its proper object.

"The thoughts ye cannot stay with brazen chains,

A girl's hair lightly binds."

Wholesome companionship becomes of mutual desirability to both sexes, enabling them to see life's problems from a philosophic point of view.

10. "The expulsive power of a new affection has proved for many to be the solution of this problem." Some dynamic around which life may be built will act as an expulsive power. For many this dynamic has been found in the



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directs the sex impulse towards the proper object.

"The thoughts we cannot stay with broken chains,

A girl's hair lightly oiled."

Wholesome companionship because of mutual desirability to both sexes.

enabling them to see life's problems from a philosophical point of view.

10. "The expansive power of a well-affection has proved for many to be

the solution of many problems." Some dynamic around which life may be built

will act as an expansive power. For many this dynamic has been found in the



devotion to Christian life. Others have found it in the dynamic of creative work. A great ideal can furnish the motivation for a more abundant life. The secret of control comes not in violently combating or repressing bodily desires but in lifting life to a higher plane of expression; not by inverting ones energies but by a new type of expression. The impulses cannot be denied but they can be transformed.

The stress which Weatherhead puts upon the treatment of masturbation is that of preventive action at the moment of temptation. His suggestions for breaking the habit are similar to those made by Mr. Eddy. He emphasizes the importance of other devotions as forms of substitution or sublimation but the key to the cure, as he expresses it is ones ability to deal with temptation, sudden thought it may be. He says when one is tempted to indulge, "recognizing yourself as a sexually being person, switch the mind at once on to another interest, not by lying in bed saying. 'I will not have these hateful thoughts' but by some action which switches the mind onto other things. If it is day time at once get up from your chair and get into the presence of other people and talk to them. If you are in bed before sleeping, sit up in bed, write a letter, do your nails, read a novel. Do something to switch the mind on to other things. If it is early morning, either follow the same advice or get up and have a cold bath, unless to do so would be to begin in the depths of winter or be of danger to the health. You will not so deeply hate yourself, if at first you lose sleep, as you will if you cannot overcome the habit. This will not lead to repression if you say meanwhile, "I know I have this instinct,<sup>1.</sup> but I refuse to express it in a way which robs me of my self-respect." The important thing is action at the moment when some stimulus awakens the desire

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1. Weatherhead, Leslie; Mastery of Sex Through Psychology and Religion p.135



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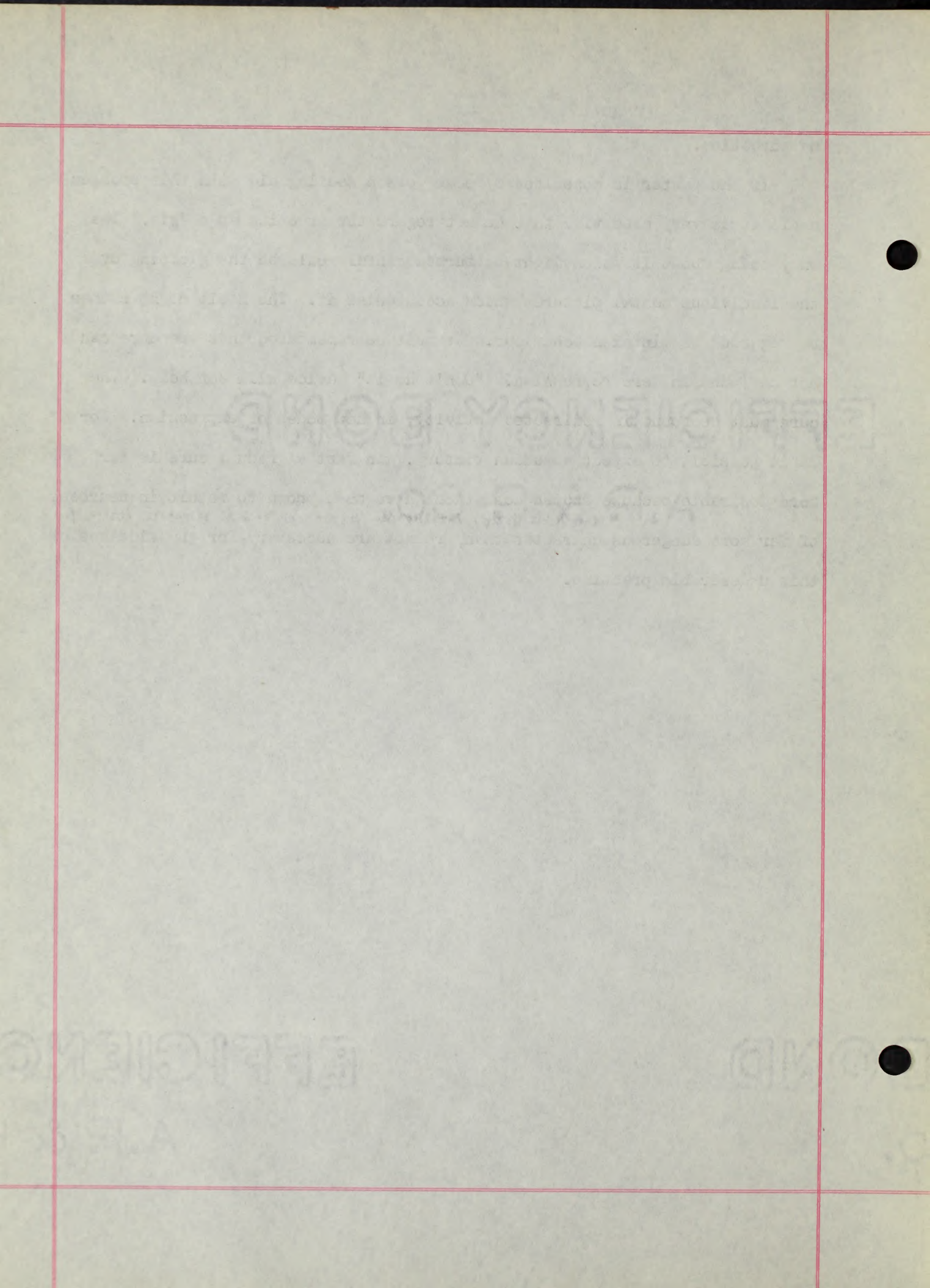
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masturbation.

If the pastor is consulted by some person seeking aid with this problem habit it is very essential that he not regard the practice as a "sin." The only thing about it which might be termed sinful would be the gloating over the lascivious mental pictures which accompanies it. The habit might rather be regarded as mistaken behaviour. It must be remembered that the cure can not be found in mere repression. "Don't do it" advice will not help. The cure must be found in redirected activity, in new modes of expression. Nor is it possible to expect a sudden victory. In fact a gradual cure is far more desirable because sudden cessations have been known to result in neuroses of far more dangerous character than the habit itself. Intelligence, patience, and a sincere desire for freedom are necessary for the riddance of this undesirable practise.







## Homosexuality.

Homosexuality, in its normal form, is one of the useful components of every individual since it serves the purpose of enabling the individual to live harmoniously with members of the same sex. During early childhood there is little distinction to be made between homo-and heterosexuality. Children when quite young display the same interest in members of their own sex just as much as in the opposite sex. But as the individual grows into maturity his heterosexual tendencies develop into definite attitudes towards members of the other sex, while normally his homosexual component either ceases development or is repressed. Beyond friendship with his or her sex nothing more is desired. The difference between this normal state of affairs and pathological homosexuality lies in that the latter consists in a definite feeling of love, usually with gross sexual manifestations, for one of the same sex.

Frend introduced two terms which are useful in understanding this form of maladjustment. He designates the person from whom the sexual attraction emanates the sexual object, and the action which is the goal of the impulse as the sexual aim. Using these terms "we may define homosexuality or uranism as that form of sexual aberration in which the sexual object is a person of one's own sex. That is, the sexual object of the homosexual man is not a woman but a man, and the sexual object of a homosexual woman is not a man but a woman."

Dr. Brill distinguishes three general classes of inverts.

1. "Absolute inverts, whose sexual object must always be of the same sex. Most of them entertain a horror feminae, or are impotent when it comes to the performance of the normal heterosexual act."

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1. Brill, A. A.; Psychoanalysis P. 290



# Homosexuality

Homosexuality, in its broad sense, is one of the sexual components of every individual since it gives the impulse of seeking the individual to live harmoniously with members of the same sex. During early childhood there is little distinction to be made between love and heterosexuality. Children when quite young display the greatest interest in persons of their own sex just as much as in the opposite sex. But as the individual grows into maturity, heterosexual tendencies develop into definite activities towards members of the other sex, while normally the homosexual component either ceases development or is repressed. Beyond childhood, with its on and off feeling, there is a definite difference between this normal state of affairs and homosexuality. Homosexuality lies in that the latter consists in a definite feeling of love, usually with cross sex as illustrations, for one of the same sex.

Friend introduces two terms which are useful in understanding this form of relationship. He designates the person from whom the sexual attraction emanates the sexual object, and the action which is the goal of the impulse as the sexual aim. Using these terms he may define homosexuality as a sexual aim of sexual attraction in which the sexual object is a person of one's own sex. That is, the sexual object of the homosexual man is not a woman but a man, and the sexual object of a homosexual woman is not a man but a woman.

Dr. Brill distinguishes three general classes of inverts.

1. "Absolute inverts, whose sexual object must always be of the same sex. Most of them entertain a partial interest, or are inclined towards the performance of the sexual heterosexual act."

Dr. Brill, A. A.: Psychology, p. 230



2. " Amphigenous inverts, (psychosexual hermaphrodites) in whom the inversion lacks the character of exclusiveness, and hence their sexual object may belong to either sex, one may say that they are neither one nor the other."

3. Occasional inverts, who resort to homosexuality under certain external conditions, especially in case the normal sex object is inaccessible. Such individuals are able to obtain sexual gratification from a person of the same sex.<sup>2.</sup>

Some writers divide homosexuals into two classes or types, one of which is characterized by physical characteristics distinctly reminiscent of the opposite sex. These characteristics may be narrow shoulders, broad hips, and light beards etc. in men, or broad shouldered, partially bearded women. The other type is composed of those who have acquired homosexuality. This latter may be occasioned by the segregation of youths and maidens in no-coeducational schools, isolation of men in armies or in the navy on prisons, or through solicitation or assault on the part of confirmed homosexuals. While Dr. Brill's classification is an expansion over these two types he maintains regarding inheritance of characteristics that homosexuality is entirely independent of any defective heredity or other degenerative trends. He admits that one often finds homosexual practices among defectives but he indicates this as only one of many abnormalities such people exhibit.

Mc Dougall maintains that acquired homo-sexual manifestations may be and frequently are originated by the boy or girl being deprived of associations with members of the opposite sex and at the same time being sexually stimulated through conversations of physical contact, perhaps by design in the presence of an in regard to one of his or her own sex.<sup>3.</sup>

<sup>2.</sup> Ibid. p.p. 292-293

<sup>3.</sup> Mc Dougall, William; Outline of Abnormal Psychology p. 322



2. "Inversion" (homosexuality) is a term for

inversion having the character of exclusiveness, and hence with sexual object

may belong to either sex, and may be that they are neither one nor the other.

3. "Gonorrhea" (inversion), and hence to homosexuality, under certain

external conditions, especially in case the sexual object is homosexual.

Such individuals are said to obtain sexual gratification from a person of the

same sex.

same sex.

Some writers divide homosexuals into two or three types, one of which

is characterized by physical characteristics distinctly resembling of the

opposite sex. These characteristics may be narrow shoulders, broad hips,

and light beard etc. In men, or even unexcited, partially covered eyes.

The other type is composed of those who have acquired homosexuality. This

latter may be occasioned by the segregation of youths and women in co-

educational schools, isolation of men in order of in the navy or prison,

or through solicitation or assault on the part of confirmed homosexuals.

Dr. Brill's classification is an extension over these two types he maintains

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dependent of any defective heredity or other degenerative trends. He states

that one often finds homosexual practices among soldiers but no in the

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He holds further that suggested homo-sexual tendencies may be

and frequently are originated by the boy or girl being deprived of normal

relations with members of the opposite sex and at the same time being sexually

stimulated through conversation, physical contact, pictures, etc.

in the presence of an individual of one of his or her own sex.



Such excitement, thereafter, may render that particular individual susceptible to excitement from the bodily presence of members of the same sex. Such experiences tend to direct the sex impulse away from the normal sex object and to attach it to the abnormal object. If physical expressions of the impulse are indulged in at such times and some satisfaction is afforded, there will be a tendency towards fixation of the sex impulse for satisfaction in similar ways. So the practice may be begun and confirmed, the result being homosexuality.

The practice of homosexual relations *is* the only type of conduct in which a higher standard of morality is demanded of men than of women. In all English speaking countries their acts are regarded with great disgust and they are called by derogatory names.<sup>2</sup> The acts of men in this regard are punishable by law while the acts of women, usually far more inclined to passionate love affairs than men, are merely laughed at. Certainly no other practice arouses the abhorrence and disgust of all men as the practice of homosexual activities.

The sexual aim of inverts shows many different forms of experience. Many inverts are persons of culture, excellent taste, and even of accomplishment. To such people the popular conception of the homosexual as one who always practises fellatio or intercourse per *anum* is as disgusting as to the ordinary individual. Some inverts practice mutual masturbation, others "coitus inter femora," without ever resorting to the grosser manifestations.

The diagnosis of inversion is frequently a difficult task because a sporadic homosexual act need not signify homosexuality, nor does the absence

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2. Worcester, Ellwood; Body, Mind and spirit. p 73



Such excitement, therefore, may render the individual more susceptible to excitement from the bodily presence of members of the opposite sex. Experiences tend to direct the sex impulse away from the normal sex object and to attach it to the abnormal object. If physical expressions of the impulse are indulged in at such times when some satisfaction is afforded, there will be a tendency towards fixation of the sex impulse for satisfaction in similar ways. As the practice may be begun and continued, the result being homosexuality.

The practice of homosexual relations is the only type of conduct in which a higher standard of morality is demanded of men than of women. In all English speaking countries their acts are regarded with great disgust and they are called by derogatory names. The acts of men in this regard are punishable by law while the acts of women, usually for some inclined to passivate love affairs with men, are rarely punished at all. Certainly no other practice crosses the appearance and disgust of all men as the practice of homosexual activities.

The sexual aim of invert is not any different from that of the normal man. He desires the pleasure of culture, excellent taste, and even of accomplishment. To such people the typical conception of the homosexual is one who always practices relation or intercourse for an aim in as disgusting as for the ordinary individual. Some invert practice mutual masturbation, others "coitus inter femora," without ever resorting to the grosser manifestations. The diagnosis of invert is frequently a difficult task because a specific homosexual act need not signify homosexuality, nor does the absence



of such acts indicate heterosexuality. Then too, a number of inverts are ignorant of their abnormality. Dr. Brill makes mention of eleven out of forty-nine of his patients who were really ignorant of their homosexuality. They come to him seeking treatment for psychosexual impotence or for some neurosis!<sup>1.</sup> The diagnosis of such cases must rest on somatic and psychic elements, especially the latter. Dreams constitute an excellent guide in the diagnosis of sexuality.<sup>2.</sup>

Since the disorder is one of psychic manifestations the hope for cures lies in psychotherapy. The services of an analyst are required. Many doctors seek cures through such biological treatments as bladder washing and rectal massage, but the cure is not to be achieved in this manner. Doctors have even been known to recommend castration as a cure. Hypnosis has been used with suggestion in working towards cures. Its success as a method has varied. Weatherhead maintains that he has used it with success but hastens to add that the expectation of an easy cure is folly.

Dr. Brill bases his analyses upon the psychological explanation of Sadger. He recognizes that the love for one's own person, inherent in man, conceals the love for one's own genitals and represents a stage of development which is always present and which lasts a long time in a great many persons. Later a choice of objects with similar genitals is made. Sadger continues the explanation by affirming that every man has two primary sexual objects and his future life depends upon whether or not he remains fixed to one of these objects and to which one fixation is made. For the man these two objects are his mother and his own person. To remain healthy man must

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1. Brill, A.A ; Psychoanalysis. p. 297.

2. Ibid. p. 298.



of such acts indicate heterosexuality. Then too, a number of patients are ignorant of their abnormality. Dr. Brill makes mention of eleven out of forty-nine of his patients who were really ignorant of their homosexuality. They come to him seeking treatment for psychosomatic impotence or for some neurosis. The diagnosis of such cases must rest on somatic and psychic elements, especially the latter. Dreams constitute an excellent guide in the diagnosis of sexuality.

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rid himself of both.

It is assumed by Brill that the invert could not get away from the self object and so unable to free himself from the desire of requiring genitals corresponding to his own in his love object. He is, however, able to free himself from the mother-object by identifying himself with her and thus taking himself as the love object. Thereafter, as soon as any sexual excitation is caused by woman it becomes immediately transferred to a male object. A mechanism of this sort is set up by the invert which exists through life. His striving for man is an indirect flight from woman. A case in which this mechanism is demonstrated and which Dr. Brill was successful in curing is quoted here.

"L. was 28 years old, born in this country of American stock, and an actor by vocation. This patient was very anxious to be cured of his aberration and repeatedly consulted physicians. His history showed that he was somewhat burdened by heredity; his father was considered eccentric and his brother showed praecox trends. He himself considered his case congenital as he recalled that at the age of four-five years he became excited, sexually, on sleeping with his father. Investigations revealed that he was a very delicate child and consequently received more than the average amount of love from his mother. As far back as he could recall he was timid and shy and had many nightmares. He slept with his parents, especially with his mother, most of the time, and when that was refused to him he would be most unhappy and cry for hours. Even at the age of five-six and eight he still occasionally slept with his mother and on a number of occasions he witnessed coitus between his parents who believed him sound asleep. He at first conceived the act in the sadiatic sense and became terribly frightened over



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"I was 15 years old, born in this country of American stock, and an actor by vocation. This patient was very anxious to be cured of his abnormality and repeatedly consulted physicians. His history showed that he was somewhat burdened by heredity; his father was considered eccentric and his brother named himself as such. He himself considered his case congenital and he recalled that at the age of four-five years he became excited, sexually, on sleeping with his father. Investigation revealed that he was a very delicate child and consequently received more than the average amount of love from his mother. A year back as he could recall he was timid and shy and had many nightmares. He slept with his parents, especially with his mother, most of the time, and when that was refused to him he would be very unhappy and cry for hours. Even at the age of five-six and eight he still occasionally slept with his mother and on a number of occasions he witnessed coitus between his parents who believed him sound asleep. He at first conceived the act in the maternal house and became terribly frightened over



it. Soon, however, he realized what it meant and became extremely irritated by it. He remembered distinctly that after such an episode around the age of seven or eight he became so enraged at his mother that he thought of killing her and his father. These reminiscences often reappeared in his later dreams particularly the following, which slightly modified, came again and again. He dreamed that he saw his mother lying on a couch or bed and a rather mannish looking woman or girl lay on her and beat her with a whip or stick. This dream was always accompanied by fear. He related this dream to a neurologist who 'analyzed' him, and this 'wild psychoanalyst' told him that this dream showed that his mother was homosexual. As the patient considered his malady as a degeneration he felt terribly that his old mother whom he respected should suffer from the same thing. When the patient later had this stereotyped dream while he was my patient, he received quite a different interpretation from it, which caused him to write to his former physician in no complimentary terms about his skill as a psychoanalyst. Of course, I knew nothing of the former interpretation. This dream was determined by a loving letter from his mother the day before, which made him homesick, and by a homosexual temptation from a chorus man of his acquaintance. The associations soon recalled the coitus episodes mentioned before. The mannish woman on top was a condensation of his father and himself. As a boy he always thought that his father was better looking than his mother because he looked young and slim while his mother looked stout and had some hair on her face. As the chief actor in the dream is always the dreamer, he was the mannish woman in the dream. The sadistic elements were partially determined, by his early conception of coitus, by irritating fancies accompanying the sight of the act and by the fact that in his early life he was constantly fed on sado-maso-



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chistic fairy stories.

The patient readily accepted the interpretation of this dream as a coitus wish with his mother because as a boy he often entertained frank fancies of this nature, but became furious when he thought of the analysis given by the other physician, namely that his mother was homosexual." <sup>1.</sup>

Dr. Brill says of the hundreds of homosexuals he had seen over a space of twelve years only a few were found who were really desirous of being cured and of this number only some were curable by psychoanalysis. Many of homosexuals were not only invert<sup>s</sup> but everything else that is abnormal or infantile. These cases were refused because nothing could be done for them. Many invert<sup>s</sup> sought treatment because they were troubled by the law or because of some selfish motive. Many of the cases were pathetic, one in particular because of a thwarted desire for expression in a heterosexual manner. "A clergyman of over fifty years, who for many years had been honored and respected in his community was found to be a homosexual. As soon as it was discovered by a few members of his congregation he was driven out of the city within twenty-four hours. As far as I could discover, this man was sexually normal when he married but his wife was so prudish and hysterical that she forever refused any sexual relations. In the beginning of his married life there were some conflicts about it but as a preacher of the gospel he could not possibly leave his wife for refusing him sex, which he was always taught was a degrading function. So he lived and struggled until one day, about twenty years after marriage he felt attracted to a colored man and ~~thus his homosexuality began.~~ He was soon detected and blackmailed and

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1. Brill, A.A; Psychoanalysis. p.p.. 307-308.



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there his homosexuality began. He was soon detected and blacklisted and



and when he sought protection of the police they gathered all the needed evidence against him and then reported him to the elders of the church. No effort was made to find out the facts, the crime was too dastardly and the good men acted accordingly. And yet that man was not a criminal but a sufferer who deserved sympathy. He was a victim of a rotten sex morality." <sup>1.</sup>

What then must be the pastor's approach to homosexuality? There is little he can do to aid in securing a cure for those who desire it beyond recommending an analyst, who may or may not be of assistance. But there is something that the pastor can do. He can influence and educate those about him, teaching them an intelligent, sympathetic, wholesome attitude towards the invert. He can do much to stamp out the loathesomeness of the position held by the invert in public opinion. By so doing he will be doing the invert a real service, in this way helping to build the kingdom of God.

Sadism and Masochism.

Sadism, as a sexual abnormality, is the technical name for the tendency to find sex pleasure and gratification in the infliction of pain upon others. The practice is named for the Marquis de Sade who wrote a book in which this type of sexual reaction is described. It is said that he also practiced that which he wrote about.

Usually associated with sadism in psychological exigencies is the practice named masochism. Those who indulge in this practice do not get their sexual satisfaction from the sexual act itself but from the infliction on themselves of physical pain or humiliation. Similar to sadism this form of perversion was named for a writer, an Austrian named Saacher-Masoch, who

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1. Brill, A .A; Psychoanalysis. p.p. 307-308



and when he sought protection of the police they gathered all the needed evidence against him and then reported him to the chiefs of the church. No effort was made to find out the facts, the crime was too heinous and the good men acted accordingly. And yet that man was not a criminal but a self-lacerator who deserved sympathy. He was a victim of a rotten sex morality."

What then must be the pastor's approach to homosexuality? There is little he can do to aid in securing a cure for those who desire it beyond recommending an analyzer, who may or may not be of assistance. But there is something that the pastor can do. He can influence and educate those about him, teaching them an intelligent, sympathetic, wholesome attitude towards the invert. He can do much to stamp out the lawlessness of the position held by the invert in public opinion. By so doing he will be doing more than a real service, in this way helping to build the Kingdom of God.

Edwin and Masochism.

Edwin, as a sexual abnormality, is the technical name for the tendency to find sex pleasure and gratification in the infliction of pain upon others. The practice is named for the Marquis de Sade who wrote a book in which this type of sexual reaction is described. It is also that he also practiced that which he wrote about.

Usually associated with Edwin is psychological existence in the form of masochism. Those who indulge in this practice do not get their sexual satisfaction from the sexual act itself but from the infliction on themselves of physical pain or humiliation. Similar to masochism this form of perversion was named for a writer, an Austrian named Masoch, who



wrote a number of books in which this peculiar form of sexuality is dealt with. The masochist, in contrast to the sadist, gets varying degrees of sexual satisfaction from flagellation, from being chained, beaten or utterly dominated by some personality who is regarded as stronger than self. Dr. Oliver holds that the self-tormenter, boys and girls who like to cut themselves, or those who in childish games desire the part of the suffering hero,<sup>1.</sup> are all displaying masochistic symptoms. He says that the masochistic man desires domination on the part of some strong cruel woman. He wants her to maltreat him, to "put her booted foot on his neck," to humiliate and subject him. The same feeling explains the woman's desire for a "cave man" companions who will dominate her. Because women's role in intercourse is the subjective role, Dr. Oliver holds that all women possess an innate masochistic element.<sup>2.</sup> Other authorities disagree by saying that submission is a native trait in all and that to certain degrees should not be regarded as abnormal. Mac Dougall holds that the true explanation of sadism, on one hand and masochism on the other is to be found "in the working of two independent instincts that are well founded in comparative psychology, namely, the instincts of self-assertion and submission. The former is apt to be predominant in the male; and, the nature of the sex instinct in the male being, to assume the more active role, the role of active suitor, it readily brings to its aid<sup>3.</sup> the instinct of self-assertion or display."

Thus, for Mc Dougall, there is a distinction to be made between the sex instinct and those of self-assertion and submission. We may assume therefore,

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1. Oliver, J.R.; Pastoral Psychiatry and Mental Health. P 257

2. Ibid P. 258

3. Mc Dougall, William; Outline of Abnormal Psychology Pp. 331-332



erotic number of books in which this peculiar form of sexuality is dealt with. The erotologist, in contrast to the scientist, feels a varying degree of sympathy with the satisfaction from flagellation, from being chastised, beaten or utterly dominated by some personality who is regarded as stronger than self. Dr. Oliver holds that the self-dominant, boy and girl who like to cut themselves, or those who in childish games desire the part of the suffering party, are all displaying masochistic tendencies. He says that the masochistic man desires domination on the part of some strong cruel woman. He tends her to subject him, to "put her booted foot on his neck," to humiliate and subject him. The same feeling explains the woman's desire for a "cave man," coarseness who will dominate her. Because woman's role in intercourse is the submissive role, Dr. Oliver holds that all women possess an innate masochistic element. Other authorities disagree by saying that submission is a passive trait in all and that to exert in degrees should not be regarded as abnormal. Dr. Douglas holds that the true explanation of sadism, in one mind and associated with the other is to be found "in the working of two independent instincts that are self-founded independent psychology, namely, the instincts of self-assertion and subordination. The former is not to be predominated in the sadist, and nature of the sex instinct in the male being, to assume the more active role, the role of active subject, is really owing to his sex the instinct of self-assertion or display."

Thus, for Dr. Douglas, there is a distinction to be made between the sex instinct and those of self-assertion and subordination. We may assume therefore,

1. Oliver, J.H.: Pathological Psychology and Mental Hygiene, 1927
2. Idem, J.: 1930
3. McDougall, William: Outline of Abnormal Psychology, 1928-1929



granting his position, that all people are normally "sadistic" or "masochistic" in minor degrees.

Masochists, while their practices, are of the nature of self-abasement, bring misery not only to themselves but to the society about them as well. This fact is illustrated by a case recorded by Dr. Oliver.

"I may illustrate masochistic reactions by an actual case. A well-educated man of middle-age was accustomed to secure his sexual satisfaction in the following manner. He would make certain arrangements each month with a prostitute, picking out a stern older dominating type of woman. He would give her a pair of handcuffs. Then late in the evening, after dark, he would start out on the streets alone. He would slink along, attempting to escape observation as if he were a criminal escaping justice. In the deep entrance hall of some shop he would stop, slink back into a far corner and wait there with trembling limbs. Suddenly, in the entrance to this hall the prostitute would appear. She would utter no word. She would go up to the cringing man, would take him by the throat and would shake him a little, she would slap his face, then she would take out the handcuffs and slip them on his wrists. 'And now', she would say, 'you are in my power, completely in my power at last.' She would twist the handcuffs so that they bit into the man's wrists, and she would lead him, thus manacled, out into the street. His hands would be covered by her dress; no one would notice that he was chained to her. Thus they would start for the prostitute's home. On the way, the sense of complete powerlessness would result in a seminal emission. The man's sexual tension would be relieved. He would look up at the woman, she would take off the handcuffs, he would pay her and they would separate. This act, this little sexual drama, was performed about once a month, and it gave this middle-aged masochist complete satisfaction. ~~Such a means of satisfaction~~







~~is harmless enough. It does not endanger anyone and there is not very much that any of us can do about it, except try to understand it."~~

1.

Sadism differs in importance from masochism in that it is definitely anti-social. Something or somebody must suffer to give the sadist the satisfaction he craves. As already indicated there are more male sadists than female, although women sadists are plentiful. Weatherhead tells of his childhood memory of a woman sadist who was a school teacher, regrettably enough. She delighted in caning boys, the bigger the better. He remembers the flashing of her eyes, the quivering of her lips, the excitement manifested throughout her body, and her morbid interest in the wheals she raised. It is doubly unfortunate for a sadist to be in such a position that she can indulge her perverted tendencies under the guise of authority. Every war brings sadistic revels which may account for many so called atrocities. Oliver quotes a sadistic case which, while lengthy, illustrates the expression, origin, and results of sadism.

2.

"A young man of twenty-one, with normal body and only one unusual characteristic in childhood--cruelty to animals--first came under my observation during a rat-hunt. In one of our university buildings there were a number of rats. One day, while several young men were loitering in the central court, a large rat ran out of the bushes and tried to cross the enclosure. The men began to chase him in a good natured way. But one of them became strangely excited; his eyes began to gleam, his face to flush. He finally cornered the rat in an open space between two of the walls. The other men had sticks, but he had none. He jumped upon the cornered animal and stamped it to death with his feet. Long after the animal was dead he continued to stamp, until his shoes

1. Oliver, J.R; Pastoral Psychiatry and Mental Health. P. 276

2. Weatherhead, Leslie; Mastery of Sex Through Psychology and Religion P. 158







were covered with blood and entrails. The other men stood staring at him. Slowly he seemed to come to himself. He looked around in a shame-faced way, muttered something and went off by himself, leaving behind him in the minds of his fellows an uneasy sense of fear, a sort of horror. Later on, that same week, he came to see me. He was tremendously inhibited, but fortunately I knew what he wanted to tell me. From childhood he had always been fascinated by the mere idea of blood. To see blood actually flowing gave him a sense of intoxication a kind of exalted happiness, that he could scarcely describe. As a little boy, he had been frequently punished for tormenting dogs and cats. Later, during adolescence he developed no autoerotic habits, but he found a source of vicarious sexual satisfaction in a procedure of his own. He would catch mice, or buy those that other boys caught. Then, he would take off his shoes and stockings, he would let the mice loose in some small room where they could not escape and then, in a frenzy of excitement he would stamp them to death, with his bare feet. To feel blood well up between his bare toes, to see his feet spattered with blood, this was to him complete satisfaction and relief. As he grew older and developed autoerotic habits all his sexual imaginations connected with these autoerotic habits were imaginations of torments and of tortures. He had a hidden library, just as the ordinary young man has a copy of Rabelais or of the Decameron or of *Moby Bawn*. But his library consisted of histories of the inquisition, the History of Torture (this last in German, but he learned German so as to be able to read it), and other similar publications. Like the average boy, who has his collection of "smutty pictures," photographs of actresses in tights or naked women, this boy had a series of pictures of Chinese tortures, his most treasured possession. But, although he would yield every now<sup>w</sup> and then to an orgy of sadistic imagination that usually ended in some autoerotic act, he had begun to be afraid of himself, for he had noticed

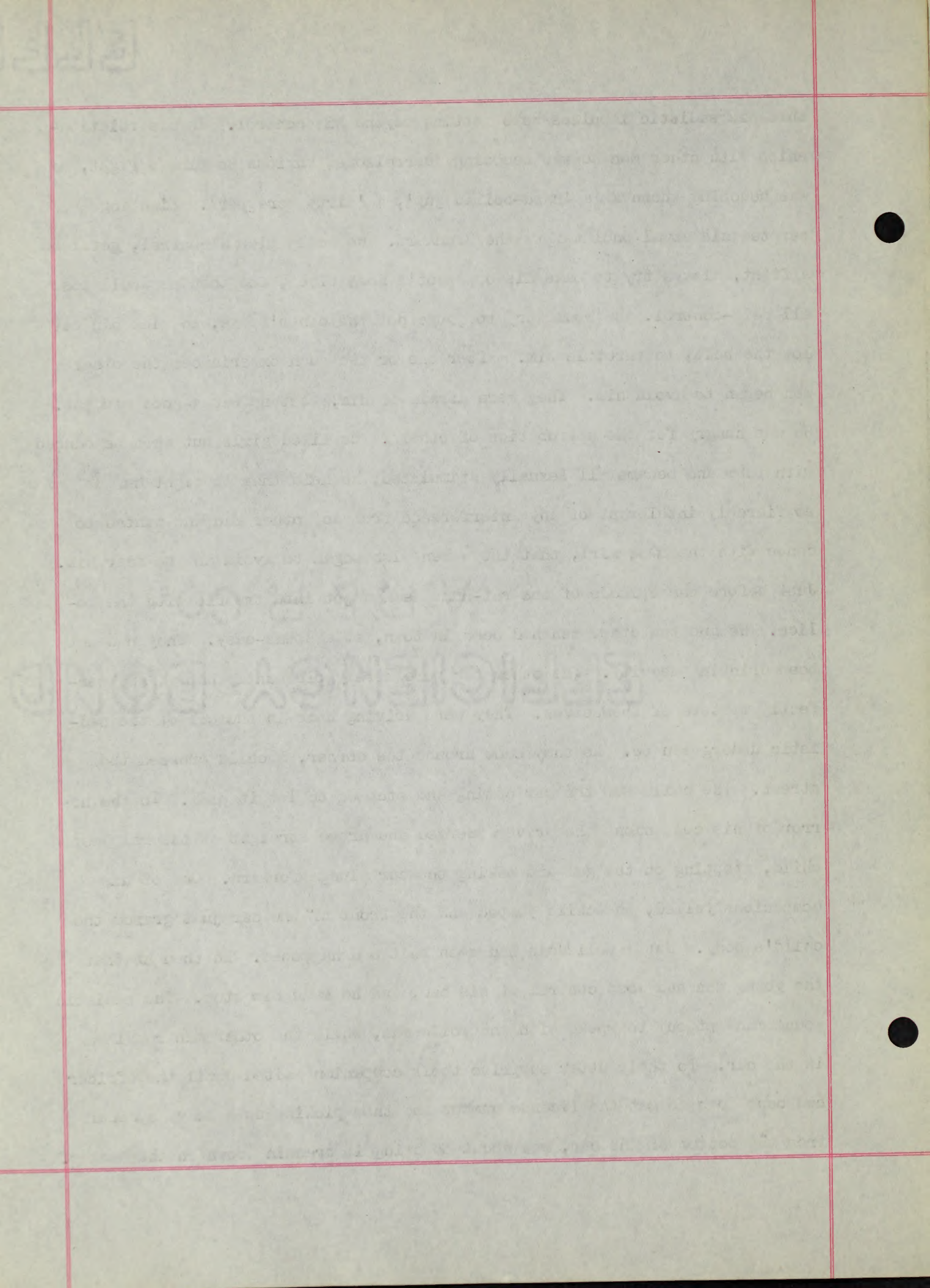


were covered with blood and sweat. The other men stood staring at him. Slowly he seemed to come to himself. He looked around in a dazed way, muttered something and went off by himself, leaving behind him in the minds of his fellows an uneasy sense of fear, a sort of horror. Later on, that same week, he came to see me. He was tremendously excited, but fortunately I knew what he wanted to tell me. From childhood he had always been fascinated by the name of blood. To see blood actually flowing gave him a sense of intoxication a kind of exalted happiness, that he could scarcely describe. As a little boy, he had been tremendously fascinated for tormenting agony and pain. Later, during adolescence he developed no autosexual habits, but he found a source of vicarious sexual satisfaction in a possession of his own. He would catch mice, or buy those that other boys caught. Then, he would take off the shoes and stockings, he would let the mice loose in some small room where they could not escape and then, in a frenzy of excitement he would stand there with his bare feet. To feel blood well up between his toes, to see his feet splattered with blood, this was to him complete satisfaction and relief. As he grew older and developed autosexual habits all his sexual imaginations connected with these autosexual habits were imaginations of torment and of torture. He had a hidden library, just as the ordinary young man has a copy of Pabst or of the Lecroquer or of Lady Bess. But his library consisted of histories of the Inquisition, the history of Torture (this last in German, but he learned German so as to be able to read it), and other similar publications. Like the average boy, who has his collection of "snatch pictures," photographs of actresses in tight or half-dressed, this boy had a series of pictures of Chinese torture, his most treasured possession. But, although he would gaze every night at an orgy of sadistic imagination that usually ended in some autosexual act, he had begun to be afraid of himself. For he had noticed



that his sadistic impulses were getting beyond his control. In his relationships with other men he was becoming quarrelsome, anxious to pick a fight, he was becoming known as a 'hard-boiled guy', a 'dirty scrapper'. Fighting tempted him as alcohol tempts the drunkard. He would pick a quarrel, get into a fight, always try to make his opponent's nose bleed, and then he would lose all self-control. He would try to gouge out the other's eye, to kick him below the belt, to throttle him. After one or two such experiences the other men began to avoid him. They were afraid of him. Yet he was a good student. He was hungry for the approbation of others. He liked girls but when he danced with them and became all sexually stimulated, he held them so tight he was so fiercely intolerant of any interference from any other man who wanted to dance with the same girl, that the women also began to avoid and to fear him. Just before the episode of the rat-hunt he had got into trouble with the police. He and two other men had been in town, at a speak-easy. They had not been drinking heavily. The other two were merely pleasantly happy, and perfectly masters of themselves. They were driving home in the car of the sadistic undergraduate. As they came around the corner, a child crossed the street. The child saw the car coming and stopped to let it pass. To the horror of his companions the driver swerved and drove straight at the helpless child, stepping on the gas and making the car plunge forward. One of his companions yelled, the child jumped and the front of the car just grazed the child's body. But a policeman had seen what had happened. He thought that the young man had lost control of his car, and he made him stop. The sadistic young man got out to speak with the policeman, while the other men remained in the car. To their utter surprise their companion waited until the officer had bent down to get the license number and then picking up a heavy spanner from the bottom of the car, was about to bring it crashing down on the back of







of the policeman's head. One of his companions reached out and just caught his arm. But the blow fell aslant, and without much power, knocking off the policeman's helmet. Naturally all three young<sup>79</sup> men were arrested for being drunk and disorderly. The policeman, being a kind-hearted soul, did not mention the attack on himself, indeed he did not realize how close he had come to serious injury. 'One of the boys knocked off my helmet', he said. So the real details of this affair were never known. Only, the young man's two friends never went out with him again. All this I pieced together slowly. The young man himself, when he came to see me at last, was in despair. What was the matter with him? When one saw him in his quiet moments, he seemed normal enough. But the moment he became excited his eyes had a look in them that one sees only in the eyes of excited sadists. We all know that it is foolishness to talk about the 'crazy look' in the eyes of mentally disturbed patients. Nevertheless, something looks out of the eyes of the sadist that sometimes stirs the most experienced psychiatrist. It is like a glimpse of some evil presence, something that is at war with the world, something inherently evil, and cruel and malignant. The patient often feels as if he were really 'possessed.' As if some evil entity took possession of him at times and made him do things he would shudder at when the attack was passed. Of course, the emotional urge towards sadistic acts comes from the sexual material of a man or woman's individuality. If the sexual life can be satisfactorily adjusted, then often the sadistic acts cease. If such a man, as I have described, can find a wholesome outlet for his sexual desires in marriage with a well-balanced, normal woman, the sadistic elements will sometimes tend to disappear. But neckings and huggings and the 'near-beer' of sexual intercourse are tremendously dangerous. They stimulate such a man--rouse all his sadistic tendencies, but do not satisfy his sexual cravings. In dealing with such cases,







you must make the young man understand himself and his handicaps. As I have so often said, if he can understand, and not fear himself, he has started on the right road to a solution of his difficulties. Sadism is a very difficult subject. Sadistic tendencies crop up in all kinds of human relationships.  
1.  
You must be on the look-out for them."

As Mc Dougall says, it is probable that very little can be done to cure sadism or masochism. Oliver is more hopeful, suggesting that if one afflicted by either of these perversions comes seeking aid, the pastor psychologist may assume a sympathetic attitude, explain to that individual just what is wrong with him, make him believe it and face the facts. If he recognizes the fact of his condition it may be possible to order the direction of his sexual impulse.

The pastor can do something significant in an educational way. Dr Brill traces the origins of many sadistic cases to the reading of sadistic materials in childhood. Books containing lurid pictures of head-cutting, murders, assassinations, and the like, should not be at the disposal of children. The pastor can use his influence to prevent the use of such books for children's reading. Dr Brill also maintains that he has known sadists who were so imbued with the omnipotence of fairy-book heroes, in childhood, that they wished to be like them, and later refuse to become plain individuals of ordinary activities. They keep constantly wishing for the unattainable that could only be secured through fairy-land charms, such as magic boots, invisible caps, Aladdin's Lamp, magic formulas, etcetera. "Of what benefit is it for the child to read fairy tales where there is so much about murder and killing, and where human life is treated in the most careless manner as if it amounted







to nothing? What does the child gain by reading about criminal acts which bring no serious consequences on the person perpetrating them." <sup>1.</sup> Reading should be carefully selected.

#### Scotophilia and Exhibitionism.

Scotophilia and Exhibitionism stand in reverse order to each other as do sadism and masochism. Scot<sup>p</sup>ophilia, as a form of perversion, is characterized by an abnormal desire to observe the genital area in the body of the opposite sex. Exhibitionis<sup>m</sup>, as an abnormality, is characterized by an unusual desire to show the genital area to members of the opposite sex.

Up to a certain extent it is entirely normal to desire to see the bodies of the members of the opposite sex, and in like manner normal to desire to exhibit the body. To deny this would be to accuse all people who attend certain theatrical performances of being perverts. The same would hold with women in evening dress. The sight of the human body, to the unmarried, is rare. Therefore it causes excitement naturally.

Dr. Brill says, "Children love to show themselves naked and it is only with the advance of age that the reactions of modesty and shame are formed against it. But even when this feeling is repressed both normals and neurotics always show a mild tendency to exhibit, be it as young students on the college campus or as settled business or professional men. The showoff instinct is always with us and as it cannot be altogether gratified we occasionally have exhibition dreams." <sup>2.</sup> In these dreams, which are common to many, many people, the individual finds himself suddenly naked or scantily clothed before a great many people. These dreams are repressed traces of

1. Brill, A.A; Psychoanalysis p. 388.

2. Brill, A.A; Psychoanalysis p. 264.



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Sociopathia and Exhibitionism.

Sociopathia and Exhibitionism stand in reverse order to each other as the sadism and masochism. Sociopathia, as a form of perversion, is characterized by an abnormal desire to observe the genital area in the body of the opposite sex. Exhibitionism, as an abnormality, is characterized by an unusual desire to show the genital area to members of the opposite sex.

Up to a certain extent it is entirely normal for a man to desire to see the bodies of the members of the opposite sex, and in like manner normal to desire to exhibit the body. To deny this would be to accuse all people who attend certain theatrical performances of being perverts. The same would hold true for women in evening dress. The sight of the human body, to the untrained, is rare. Therefore it causes excitement naturally.

Dr. Brill says, "Children love to show themselves naked and it is only with the advance of age that the reactions of modesty and shame are formed against it. But even when this feeling is repressed both normal and abnormal tendencies show a mild tendency to exhibit, as in young students on the college campus or an excited business or professional man. The abnormal instinct is always with us and as it cannot be altogether gratified we occasionally have exhibition dreams." In these dreams, which are common to many people, the individual finds himself suddenly naked or partially clothed before a great many people. These dreams are repressed traces of

1. Brill, A.: *Psychopathia* p. 355.  
2. Brill, A.: *Psychopathia* p. 355.



exhibitionism finding release in a harmless way.

But there are many cases of both scopophilia and exhibitionism which are far more serious because of the social condemnation which they awaken. Newspapers frequently tell of arrests made of those held in the grip of these perversions. One serious case, which did not, however, appear in the newspapers concerned a young clergyman of excellent ability, well married and a father of two children with a wide range of interests and activities. This young man served a pastorate some miles away from a city in which he attended a theological school. He commuted to and from school by train. One day an official of the railway upon which he commuted came to see the Dean of the school, bringing with <sup>him</sup> "immoral" charges against the young man. Evidence proved that this young man was and had been practicing exhibitionism for some time in the presence of feminine passengers. Anonymous letters concerning him had been received by the railway company but no definite action had been taken until the perversion was reported by the wife of one of the company officials in whose presence the young man had exhibited. Procedure against the clergyman was dropped with the provision that he must not commute by railway in the future. This inability to repress the desire for exhibition brought great unhappiness to this man, threatening to ruin his professional career.

These perversions, if definitely defined, require analytic treatment, according to Weatherhead. The pastor may assist the perverted individual by explaining the nature of the abnormality, dissociating guilt feelings from the practice, and by assisting the pervert to adjust as well as possible in society, while attempts at recovery are made.

#### Summary



existential finding release in a harmless way.

But there are many cases of both sociopathy and existentialism which are far more serious because of the social consequences which they involve. Newspapers frequently tell of arrests made of those held in the grip of obsession. One serious case, which did not, however, appear in the newspapers, concerned a young clergyman of excellent ability, well versed in the history of the religion with a wide range of interests and activities. This young man served a parsonage some miles away from a city in which he attended a theological school. He commuted to and from school by train. One day an official of the railway upon which he commuted came to see the Dean of the school, bringing with him "evidence" charges against the young man. Evidence proved that this young man was and had been practicing existentialism for some time in the presence of certain passengers. Numerous letters concerning him had been received by the railway company but no definite action had been taken until the parsonage was reported by the wife of one of the company officials in whose presence the young man had exhibited. Proceedings against the clergyman was dropped with the provision that he not come by railway in the future. This incident is reported in the history for exhibition brought great uneasiness to this man, threatening to ruin his professional career.

These parsonages, if definitely defined, require analytic treatment, according to Weinmann. The pastor may assist the parsonage in his own way, but the nature of the parsonage, especially in the parsonage, and by assisting the parsonage to assist in parsonage in society, while attempts at recovery are made.

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Herein is a brief treatment of the sexual maladjustments known as masturbation, homosexuality, sadism and masochism, scopophilia and exhibitionism, fetichism, and associated minor perversions. The treatment aims to present the nature, causes, and known psychological corrective methods of these perversions, as well as the function the pastor may fulfill in relation to the unfortunate individual. Stress should be placed upon the pastor's attitude of regarding these perversions as disorders, mistakes, or illnesses. They must not be regarded as or referred to as "sins". A sympathetic understanding should be the aim of the pastor. Denunciations, reprimands, and exhortations to "Godliness" will not help in these cases. Rather the understanding of the Christ who understood human frailties so thoroughly and who cured them so widely, must be permeate the pastor's approach.. Clergymen themselves cannot always control their behaviour, especially when the factors determining it may lie far in the forgotten past.



There is a brief treatment of the sexual maladjustments known as sadism, masochism, homosexuality, fetishism, and associated minor perversions. The treatment also to present the nature, causes, and known psychological corrective methods of these perversions, as well as the function the pastor may fulfill in relation to the unfortunate individual. Stress should be placed upon the pastor's attitude of regarding these perversions as diseases, ailments, or illnesses. They must not be regarded as or referred to as "sin". A sympathetic understanding should be the aim of the pastor. Denunciations, rebukes, and exhortations to "holiness" will not help in these cases. Rather the understanding of the Christ who understood human frailties is emphasized and who cared them so widely, must be the pastor's approach. Clergymen themselves cannot always control their behavior, especially when the factors determining it lay far in the forgotten past.



## Section V.

The Pastor's Attitude Towards Some Social Evils.Social diseases.

The two social diseases of widest currency are syphilis and gonorrhea. Trustworthy figures as to their prevalence have not been compiled because the diseases are generally contracted in such ways that patients are ashamed and are silent as to sources of the disease. Gonorrhea, it is estimated, aside from measles, is regarded as the most common of all serious infectious diseases. It is thought that from one third to one half of the men in the United States have it at some time or other. Syphilis is said to be about one-fifth as common as gonorrhea, about ten percent of the American population being infected at some time or other. Iwan Black, the German authority on syphilis asserted that any man who had sexual relations with four women, and women doing so with four men would probably be infected with syphilis.<sup>1.</sup>

These diseases are sometimes legitimately contracted, such cases being commonly called innocent. Such cases are as prevalent, perhaps, one in eight, they being contracted at birth, by contact with the bacilli in public wash-rooms, baths, or dishes, tools, or other publicly used instruments. While these cases are numerous the greater number are said to be due to illegitimate intercourse. "So sexual promiscuity is the actual means of the dissemination of all venereal diseases".<sup>2.</sup>

The professional prostitute, it has been demonstrated, is largely responsible for the dissemination of these diseases. It is obvious that the amount of disease spread by an infected woman will range in proportion to the number of sexual intercourse opportunities afforded her. The profession-

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1. Worcester and Mc Comb. Body Mind and Spirit. p. 223

2. Popense, Paul; The Conservation of the Family. P. 91.



Section V.

The Factor's Attitude Towards Social Hygiene.

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one-fifth as common as gonorrhea, about ten percent of the American population

now being infected at some time or other. Even Black, the German authority

on syphilis, asserted that any man who had sexual relations with four women,

and would bring to wife four men would probably be infected with syphilis.

These diseases are sometimes festively contracted, such cases being

commonly called "honeymoon" cases. Such cases are as prevalent, perhaps, and in many

they being contracted at birth, by contact with the mother in public wash-

rooms, baths, or dishes, spoons, or other publicly used instruments. Knife

cases occur the most common the greater number are said to be due to illegiti-

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sponsible for the dissemination of these diseases. It is obvious that the

number of diseases spread by an infected woman will range in proportion to

the number of sexual intercourse opportunities afforded her. The professional



al prostitute will expose ten men to infection for every one exposed by the amateur. Thus, during the war when cases could be recorded, it was found that eighty to ninety percent of the infections were caused by contact with  
 1. prostitutes.

The history of syphilis has been disputed. It has been thought by physicians and archeologists that certain lesions in the bones and skulls of mummies in Egypt were indicative of syphilis. Then too, certain Old Testament scholars have thought that certain texts in Leviticus and the Psalms referred to the disease. Dr. Worcester maintains that the archeologists, however, were mistaken, and that the Old Testament scholars strained the meaning of the texts. He supports the view of Paolo Mantegazza, Italian physiologist and traveller, which holds that syphilis is American in origin and of rather recent currency. This view is also supported by the German, Iwan Black. Mantegazza advances the opinion that syphilis was a non-human disease. Rather it was a disease of the llama of South America, communicated to man by South American and Central American Indians through unnatural associations with that animal. Further relations between these Indians and early European navigators and explorers resulted in an ultimate transfer of  
 2. the disease to Europe, where it spread rapidly throughout the world.

There is an incubation period in syphilitic development of two to six weeks, the first resulting sign being a hard module or chancre on the genital parts. Sometimes these appear on the lips and contagion is made more probable. As the disease develops the chancre breaks down and ulcerates, the result being an enlargement of the neighboring lymphatic glands. In this primary stage treatment is most effective. If the second stage is reached the disease is characterized by skin eruptions, infections of the mucous mem-

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1. Popenoe Paul, The Conservation of the Family. P. 92

2. Worcester and Mc Comb, Body, Mind and Spirit. P. 222.







branes and inflammation of lymphatic glands. A tertiary stage may develop months or years later which may affect the blood vessels, the central nervous system, or may cause abscess-like formations in any organ. Aneurism, locomotor ataxia and general paralysis of the insane are manifestations of this stage.<sup>1.</sup> The disease is transmissible to children with all of its damning evils.

In gonorrhea the incubation period varies from two to eight days. The disease affects the urethra and bladder, in the male, causing pain, swelling and discharge and general disarrangement. It may spread to the prostate gland, testicles and other male sex parts causing stricture of the urinary passage and inflammations of joints, eyes and heart. In women it may affect the Fallopian tubes and ovaries giving rise to abscess formations, general peritonitis, and sterility. The child of an infected mother may contract the infection during birth.

Syphilis is a cause of miscarriages and stillbirths. Seventy-five percent of the offspring of infected parents are destroyed by the disease before birth or within the first year following. Most of those remaining never become well.<sup>2.</sup> Gonorrhea is a great cause of barrenness in women due to its invasion of the reproductive organs by the gonococcus. Although called by some other name a large proportion of operations performed on the reproductive organs of women are the result of this infection. "Sickness, miscarriages, barrenness, insanity, and death are then among the prices the family pays for the existence of venereal diseases.

What can be done to combat these dreaded diseases? Dr. Worcester holds that they would never have reached their present flourishing stage if it had not been for the "mawkish unwillingness on the part of society and of its

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1. Weatherhead, Leslie; Mastery of Sex through Psychology and Religion p. 164  
 2. Popenoe, Paul; The Conservation of the Family. p. 93







leaders, clergymen, physicians, teachers, to face the issues with which we are confronted and to deal with them as we deal with other public nuisances.<sup>1.</sup>" He says society must stop regarding venereal diseases with awe and superstition, as Heavenly punishment for sin, or they will continue to spread until hardly anyone will be free of them. They should be regarded as social enemies as cancer and tuberculosis are regarded. This done, Dr. Worcester believes their unchallenged dominion over man would end in a generation.

Paul Popenoe says that the "American Plan" for combating the social diseases calls for a fourfold attack, comprising law enforcement, medical, educational, and recreational measures.<sup>2.</sup> This program must be based upon the recognition that these diseases are spread almost wholly through sexual promiscuity, and particularly through commercial prostitution. The minister can assist greatly in the educational and recreational features of the program. But better than that he can strive to build the kind of character in his parishoners which will not allow the promiscuity through which such diseases must spread. If he encounters cases he can see that the proper medical care is taken. Finally he can express an intelligent attitude towards the diseases which will not allow him to class them as visitations of heavenly wrath. Such an attitude is not only mistaken but is detrimental to all progress towards elimination of these evils.

#### Prostitution.

Prostitution may be said to be "the submission or use and payment of a woman for the purpose of the gratification of the sexual appetite" of the man.<sup>3.</sup> The profession is such an aged one and so multiple in forms that it is presumptuous to draw a clearly defined definition, but the definition offered will suffice. It may be noted, however, that the payment of a prostitute

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1. Worcester, Elwood; Body, Mind and Spirit. p. 224

2. Popenoe, Paul; The Conservation of the Family. p. 94

3. Weatherhead, Leslie; Mastery of Sex Through Psychology and Religion. p. 180







does not necessarily mean cash; it may be in the form of protection, clothes or entertainment.

From the very nature of prostitution it is impossible to <sup>E</sup>determine the extent of its growth. Nor is it necessary to do so. It is sufficient to know that this social evil has flourished in all countries of a civilized nature. It is known that every large city has its "red-light" district.

The causes which create prostitution are extremely numerous and interwoven. Probably the best point of approach is from the side of the prostitute. Why do women turn to prostitution? Paul Popenoe makes six general classifications of reasons.<sup>1.</sup>

1. "Biological. The existence of girls with strong sexual impulse and weak inhibitions." It has been found in examinations of prostitute that from one third to one half of them are feebleminded.

2. "Social. Delayed marriages on the one hand, unhappy marriages and broken homes on the other, help many young women to drift into prostitution." Certain it is that almost all prostitutes come from abnormal homes where their social needs haven't been provided for.

3. "Esthetic. The longing of young women for luxuries which they cannot afford out of legitimate wages puts a premium on their earning 'easy money' in this way." The materialistic conception of happiness which is so prevalent to-day, the desire for things together with a lack of perspective and feeble inhibitions, is a powerful cause of prostitution. The only thing many such girls think they need sacrifice is a certain spirit, in return for which they may receive a living without drudgery, beautiful clothes, comfortable lodgings, and entertainment.

4. "Educational. Defective information concerning sex and parenthood, defective training in self-control, defective standards of values, help to produce many prostitutes." Not only, may informaion be defective, it may

1. Popenoe, Paul; The Conservation of the Family. p.p. 85-87.



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or entertainment.

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extent of its growth. For it is necessary to do so. It is suggested to  
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The changes which create prostitution are extremely numerous and inter-  
woven. Probably the best point of approach is from the side of the prostitute.  
It is known that the prostitute is a person who is generally disreputable.  
and is of low social standing.

1. "Biological". The extension of this with strong sexual impulses and  
weak inhibitions. It has been found in examinations of prostitutes that from  
one third to one half of them are mentally retarded.

2. "Social". Defective training on the one hand, unhappy marriage and  
broken homes on the other, help many young women to drift into prostitution.  
Certain it is that almost all prostitutes come from slum areas where  
their social needs have not been provided for.

3. "Economic". The forcing of young women for families which they can-  
not afford out of legitimate wages puts a premium on their selling 'easy  
money' in this way. The materialistic conception of happiness which is  
so prevalent today, the desire for things together with a lack of perspective  
and the fight for a better life of prostitution. The only thing  
many young girls find that good marriage is a certain price, in return for  
which they may receive a living without having to work, beautiful clothes, ex-  
cellent lodgings, and entertainment.

4. "Educational". Defective information concerning sex and reproduction,  
defective training in self-control, defective standards of values, and the  
to produce easy prostitution. Not only, but information is defective, it may



be entirely lacking .

5. "Political. The organization of prostitution in large cities gives ward bosses a chance to intrench themselves."

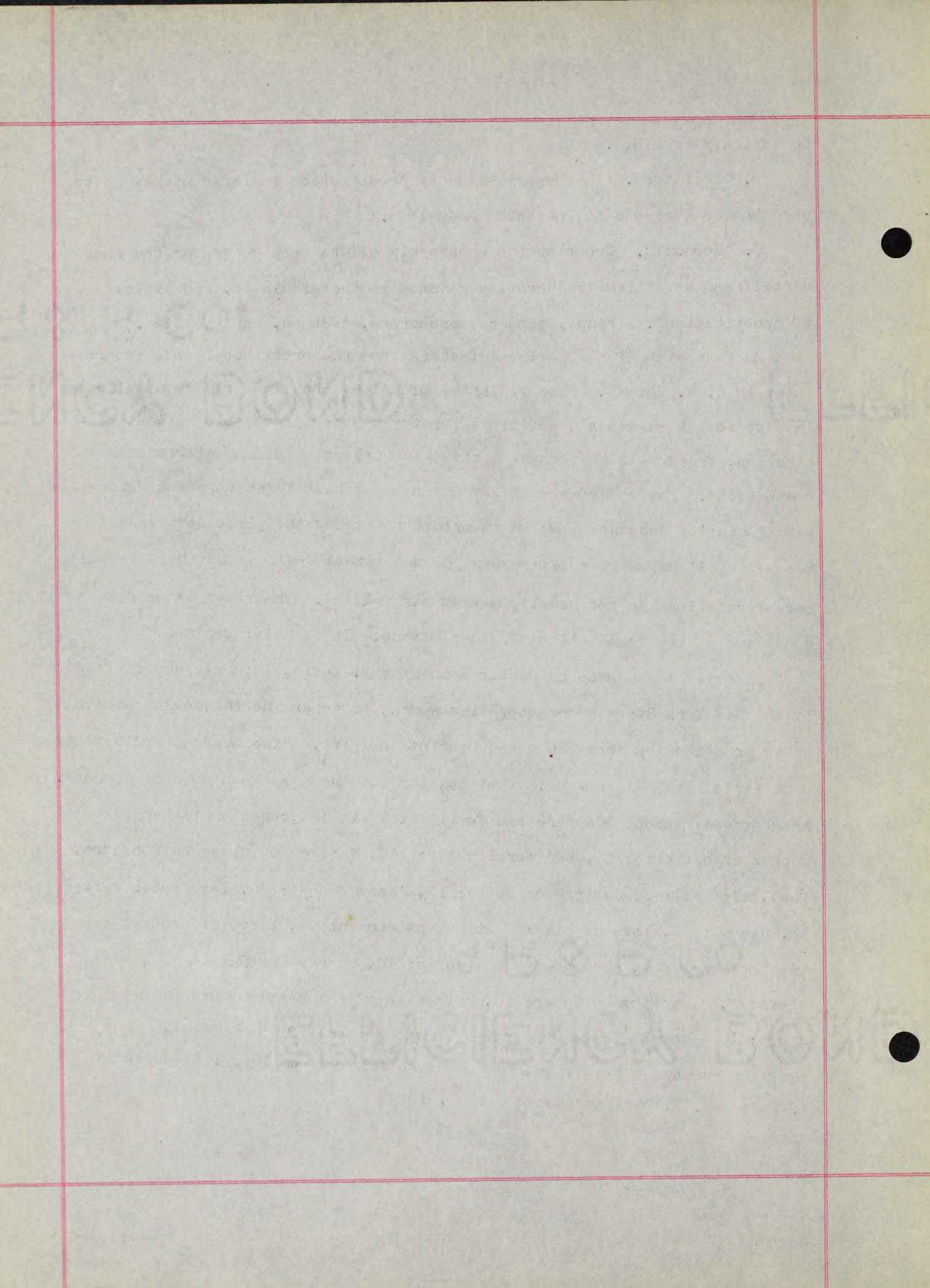
6. "Economic. Prostitution apparently offers easy money for the woman herself and an extremely lucrative revenue to the middlemen, and exploiters of prostitution". (Pimps, panders, procurers, madames, and the like.)

Another view of the personal factors from the prostitutes side is presented by W. I. Thomas. "The beginning of delinquency in girls is usually an impulse to get amusement, adventure, pretty clothes, favorable notice, distinction, freedom in the larger world which presents so many allurements and comparisons. The cases which I have examined (about three thousand) show that sexual passion does not play an important role, for the girls have usually become 'wild' before the development of the sexual desire, and their casual sexual relations do not usually awaken sex feeling. Their sex is used as a condition of the realization of other wishes. It is their capital."

An attempt was made by Doctor Katherine B. Davis, formerly superintendent of the New York State Reformatory for women, to determine the causes leading up to prostitution from the standpoint of the girl. "Two hundred and seventy nine girls gave 671 reasons. That is, some of them gave a number of reasons. Among these reasons 306 were bad family life (in 166 cases no father or mother or neither); 55, bad married life; 48, desire for pleasure 9 theatre, food, clothes); 38 desire for money; 17, 'easy money'; 20, lazy hated work; 13, dances; 15, love of life; 9 stage environment; 4, tired of drudgery; 5 idle or lonely; 4, sick needed the money; 10, no sex instruction; 2, white slave; 3, desertion by lover; 10, ruined anyway; 7 previous use of drink or drugs; 1, ashamed to go home after first escapade; 75 bad company; 5, couldn't support self; 1, couldn't support self and children; 13 couldn't

1. Thomas W. I. The Unadjusted Girl P. 109







find work." <sup>2.8</sup>

Not all prostitutes are of the strictly professional type, devoting their full time to the vice. There are office and shop girls, having homes and a fair standard of living, who, for various reasons make sexual excursions into some form of prostitution. There are also girls who do not work and who have comfortable homes and yet who walk the streets; married women who prostitute themselves for luxuries sake; women temporarily out of steady employment; factory and other girls who find it necessary to supplement their earnings in order to make a living. There are many such classes whose status as prostitutes is not fixed. Indeed the vice for almost all prostitutes is a transitory period from which the girl hopes and seeks to emerge. Necessarily a girl must leave the profession when her attractiveness ceases. Most of them leave the profession within a year. The average entrance age is from sixteen to twenty-three.

The evil results of prostitution are the following, by Popenoe's grouping:

1. "Degradation of a large number of men and women in each generation.
2. "Wide spread of venereal diseases.
3. "Corruption and graft in politics.
4. "Fostering of all sorts of sexual offenses such as seduction and rape, and of sexual perversions.
5. "Broken homes.
6. "Juvenile delinquency." <sup>1.</sup>

These are social evils, some of which are correlated with others. But from the personal point of view the most damaging argument against prostitution is that it is an injury to the personalities of all contracting parties, and that it is never right to inflict injury upon another even if that

1A Thomas, W.I. The Unadjusted Girl p. 109

1. Popenoe, Paul; The Conservation of the Family. p. 88.



But all these things are of the ordinary professional type, involving  
themselves with the law. There are other things, however, which  
and a fair standard of living, who, for various reasons, have  
entered into some form of prostitution. There are also girls who do not  
work and who have considerable money and yet who take the street; married  
women who prostitute themselves for various reasons; women who prostitute  
of their own accord; factory and other girls who find it necessary to  
employment to their families in order to make a living. There are many such  
of cases whose status as prostitutes is not fixed. Indeed the line for all  
most all prostitutes is a transitory period from which the girl passes and  
never to emerge. Necessarily a girl must leave the profession when her ab-  
solute necessities cease. Most of them leave the profession within a year. The  
average entrance age is from sixteen to twenty-three.

The evil results of great cities are the following, by Foxworth's  
grouping:

1. "Prostitution of a large number of men and women in each generation.
2. "Wide spread of venereal diseases.
3. "Corruption and graft in politics.
4. "Fettering of all sorts of social influences upon the education and life,  
and of social organizations.
5. "Enforced poverty.
6. "Juvenile delinquency."

These are social evils, some of which are correlated with others, but from  
the personal point of view the most damaging argument against prostitution  
is that it is an injury to the personalities of all contracting parties,  
and that it is never right to inflict injury upon another even if that



other is a willing victim. It is an injury to personality because that which naturally should be the symbol of highest affectionate relations between men and women is robbed of its sacredness and treated as an object of commercial barter. It ignores the indissoluble psychological and spiritual concomitants of the relation. Because it does so it becomes even more gross. It is doubtful if any person, who has engaged in the prostitutional act, has ever gone to a fine mate without feeling that some of ~~The~~ bloom had gone from the new relationship.

How is the problem of prostitution to be met? It can be met only through positive and constructive endeavor. Sex ignorance must be dispelled. Knowledge of sex as a spiritual and creative force, the values of which are infinitely worthwhile, must be taught. Every effort to destroy a double sex standard for men and women will weaken prostitution. Perhaps more important than all methods of bringing young men and women together in a wholesome social way will do much to dispell the urge to unusual or abnormal sex behavior. These seem to be small suggestions in the face of such a well-intrenched problem but they are mighty in their implications.

#### Divorce.

A treatment of the prevalence and social and personal causes of divorce has already been presented in one section of this thesis.<sup>1</sup> It remains for us to present just what the attitude of the pastor, as an instrument of the church, should be.

As in the case of other social evils the church has spent too much time trying to stem the tide of social change rather than to direct the factors in social change. The morals of the ~~past~~ have been preserved by the churches "thou shalt, and thou shalt not." If the energy expended by the church in erecting and strengthening the barriers of divorce should be turned to the construction of new moral patterns which will lend themselves to better adjustments of marital behavior some marked progress would have been made by now.

1. See Section I.



other is a striking thing. It is an injury to women's lives  
which definitely should be the subject of public attention.  
Between men and women is a whole of life, character and conduct, in an organic  
and inseparable unity. It is not the individual, but the pair.  
The individual is the subject, but the pair is the subject of the pair.  
It is not the individual, but the pair, and the pair is the subject of the pair.  
It is not the individual, but the pair, and the pair is the subject of the pair.  
It is not the individual, but the pair, and the pair is the subject of the pair.

Now is the condition of the pair to be met? It is not only  
between a positive and constructive tendency. Sex ignorance must be eliminated.  
Knowledge of sex as a spiritual and creative force, the basis of which is  
intimately connected, must be taught. Every effort is being made to  
teach the pair and not the individual. The pair is the subject of the pair.  
The pair is the subject of the pair, and the pair is the subject of the pair.  
The pair is the subject of the pair, and the pair is the subject of the pair.  
The pair is the subject of the pair, and the pair is the subject of the pair.  
The pair is the subject of the pair, and the pair is the subject of the pair.

#### Future

A knowledge of the individual and the pair is the basis of the pair.  
The pair is the subject of the pair, and the pair is the subject of the pair.  
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It is fertile to expect that by opposing an institution such as divorce that the causes underlying and responsible for that institution will be automatically removed. It is like treating effects for causes.

It will contribute to the ultimate adjustment of the problem if we face some of the great misunderstandings surrounding divorce. Only by facing them can they be eliminated. Professor James P. Lichtenberger of the University of Pennsylvania<sup>1</sup> enumerate some of the more serious of the misapprehensions. They are these:

1. "That divorces break up marriages. Divorce never broke up a single marriage. It is stark and horrifying personal tragedy--adultery, cruelty, desertion, the death of one cherished, affection of love turned to hate, of desperation and despair, that breaks up marriages. Divorce, then, is simply the readjustment of the legal status of individuals whose marriages have been destroyed and between whom no other ties remain.. ..

2. That divorces are obtained on frivolous grounds. Possibly one in a thousand may be, but if I have named the causes above which wreck marriages, by no stretch of the imagination can they be called trivial. Everyone who has any knowledge whatsoever of judicial procedure knows that the grounds alleged are not the real causes of calamity, but such as the laws permit or require. The more trivial they appear, the more likely they are to be mere smoke screens to obscure the deep wounds and mental anguish of crushed spirits.

3. "That men lightly put asunder what God hath joined together. True marriage has a high resistance to disintegrating factors and tends to be indissoluble. There are plenty of morbid man-made marriages which a just and merciful God would sever, because their continuance would mean a deeper insult to morality than any divorce could be.

4. "That the institution is more sacred than the human spirit. It was Jesus himself that declared that 'the Sabbath was made for man and not man for

<sup>1</sup> Lichtenberger, J. P. Marriage and Divorce. The Congregationalist, Nov. 17, 1932







the Sabbath; and I hold the same to be true of marriage. This is not to deny the value of institutions but to assert their function as the servants and not the masters of men. It does not add to the dignity of the institution of marriage if in order to preserve its inviolability it condemns to lifelong misery those whom it is designed to bless.

5. "That marriage is breaking down...It is not true that marriages in the United States, at least, are decreasing...The hope of happy marriage springs eternal in the human breast, and it is our business to see to it, so far as in us lies, that those who marry have a fair chance to make their dreams come true. The ratio of divorces to all existing marriages in 1930 (last available statistics) was 1 to 125.

6. "That divorce is inimical to the welfare of children. Marriage disintegration certainly is. There is no difference of opinion on that point. Everybody agrees that the normal family life is the ideal environment of the child...I am asking however, how legal divorce affects children? Divorce does not occur until months, perhaps years, after the marriage has been wrecked and the family is broken up. If there are dependent children some disposition already has been made of them. Their position is often precarious. More often than otherwise the only effect of legal divorce is to improve their status through the mandate of the court, which awards them to the parent morally and otherwise better fitted to guarantee their welfare, or by making other adequate provisions under its jurisdiction. Often the only means of safeguarding the welfare of children is through divorce."

Upon the basis of these observations it becomes incumbent upon the pastor, as a moral leader, to direct his attention and the attentions of his parishioners upon the menace of marriage dissolution rather than upon the divorce as an institution. He should seek to correct the causes which lead to disastrous results in family dissolution, and he should reveal clearly the relation between causes and effects. In these ways only can he seek to







strike at the heart of the true evils of divorce.

In attempting to combat the factors which contribute to marriage dissolution it must be recognized that compatible marriage is an achievement, not an accident. It is a synthesis of many component influences, most of them bearing indirectly upon the marriage union. Because marriage is a synthesis of influences nothing less than a complete system of education is required for a successful synthesis.

One of the essentials in an educational program is the sympathetic guidance and instruction <sup>of youth.</sup> They should be educated to the facts, personal and social surrounding marriage. Old superstitions, grounded in ignorance, should be removed and a wholesome attitude taught. Every normal young couple are sincerely desirous of making a success of marriage. They will welcome competent and authoritative instruction.

In this educational process a counter program to the shallow romanticisms and abnormalities of the modern movie and novel should be inaugurated. Such a program must reveal the falsity of the current idea that love and marriage depend upon romance-bearing episodes of the passing hour. It should teach the abiding character of a deep, pure love of tried stability.

Young people must be taught to realize that a marriage ceremony is only the beginning, not the consummation of happy marriage. Many people know of the happinesses of marriage before it takes place; few know of its problems. But lasting mutual affection can be won only by overcoming the obstacles and surmounting the difficulties which inevitably come to those who marry. Tolerance, forbearance and a mutual desire to please are requisites.

Marriages are seldom wrecked by spasmodic incidents of disagreement. Dissolution is a process. Incidents should not be allowed to pile up until they become insurmountable obstacles.

These are only a few helps which the pastor should know are essential to successful marriage. Out of his own experience, enriched as it should be







with a deep-flowing stream of spirituality, should come other suggestions that will enable him to deal with the real menace of divorce at its most vulnerable point.

Through an subject strikes more deeply into the heart of human happiness and human discontent than the matter of sex, it becomes an essential duty of the pastor to see to it that the members of his parish are intelligently informed. He must offer a program of sex education. There are but two alternatives: either an explicit silence concerning sex, which has characterized the past, will continue, or a new policy of sex education will be adopted.

There are very reasons why a program of sex education should be set on foot by the pastor. In the first place, the fact that the individual is ignorant and not to realize the situation honestly, leads to many errors and it is better to have a clear understanding of the facts than to be in the dark. The second reason is that the individual is not properly informed concerning sex. The third reason is that the individual is not properly informed concerning sex. The fourth reason is that the individual is not properly informed concerning sex. The fifth reason is that the individual is not properly informed concerning sex. The sixth reason is that the individual is not properly informed concerning sex. The seventh reason is that the individual is not properly informed concerning sex. The eighth reason is that the individual is not properly informed concerning sex. The ninth reason is that the individual is not properly informed concerning sex. 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with the following effect on agricultural, social and other conditions  
that will result in the best of the people of the world  
and the world itself.

EFFICIENT



### A program of sex education.

#### The necessity for sex education.

Because no subject strikes more deeply into the heart of human happiness and human discontent than the matter of sex, it becomes an unescapable duty of the pastor to see to it that the members of his parish are intelligently informed. He must offer a program of sex education. There are but two alternatives: either an evasive silence concerning sex, such as has characterized the past, will continue, or a sane policy of sex education will be adopted.

There are many reasons why a program of sex education should be effected by the pastor. Prominent among these is the fact that the widespread ignorance concerning the subject of sex has brought great unhappiness to many which might have been easily avoided if the people concerned had been properly educated concerning sex. Our present system of education neglects this vital matter almost entirely. It is the common thing for students to go through complete college courses without learning the essential facts concerning the real nature and control of sex in its various manifestations. But the disastrous and condemning thing about the present state of affairs is the fact that no person will mature without information of some sort, correct or incorrect. If, during the formative years of life no parent, teacher, doctor, or pastor takes it upon himself to educate an individual concerning sex it is certain that such an individual will not be entirely without knowledge. He will be "educated" in a sense, but his instruction will come from the lips of delinquents or from lasciviously minded individuals. As stated before there are but two alternatives: evasiveness, which is equivalent to improper and damaging knowledge, or



A program of sex education.

The necessity for sex education.

Because no subject strikes more deeply into the heart of human happiness and human discontent than the matter of sex, it becomes an imperative duty of the pastor to see to it that the members of his parish are intelligently informed. He must offer a program of sex education. There are but two alternatives: either an evasive silence concerning sex, such as has characterized the past, will continue, or a sane policy of sex education will be adopted.

There are many reasons why a program of sex education should be self-ordered by the pastor. Prominent among these is the fact that the widespread ignorance concerning the subject of sex has brought the church to many which might have been easily avoided if the people concerned had been properly educated concerning sex. Our present system of education neglects this vital matter almost entirely. It is the common thing for students to go through complete college courses without learning the essential facts concerning the real nature and control of sex in its various manifestations. But the disastrous and embarrassing thing about the present state of affairs is the fact that no person will venture without interest for or against, correct or incorrect. It, during the formative years of life no parent, teacher, doctor, or pastor takes it upon himself to educate an individual concerning sex it is certain that such an individual will not be entirely without knowledge. He will be "educated" in a sense, but his instruction will come from the life of his parents or from a friend or only related individuals. As a result there are two alternatives: overeducation, which is equivalent to lack of knowledge and judgment, or



a program of sane, wholesome education. It is imperative that the pastor be an educator in this regard.

The second general reason necessitating a program of sex education is to be found in the fact that habits, early formed, affect the health of body and mind and consequently the formation of character. Especially is this true of childhood habits. It is essential that some help be given to the boy and girl during their formative years in order that they may be able to form wholesome habits and avoid those of detrimental nature. The case studies of boys and girls already presented in this paper are evidence of the importance of proper childhood habits upon health and character.

Another reason which makes sex education imperative is to be found in the disastrous results of improper knowledge and consequent practices. Here may be included the alarming prevalence of social diseases, prostitution, unmarried mothers, illegitimate children, criminal abortions, and the prevalence of illicit relations between the unmarried. These great evils demand that the preacher do more than preach against them as if by preaching against the results he could correct the causes. They demand the prevention that can come only through sex education and the desire for a disciplined life which religion can and should stimulate.

#### The children's program.

It will be necessary for the pastor to carry out his general program of sex education in different ways for those of different ages. His program must begin with children below the age of puberty because it is in these years that the <sup>first</sup> <sup>16ns</sup> impressions of lasting nature are made upon the minds of individuals. It may be impossible for the pastor to carry out such a



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Another reason which makes sex education imperative is to be found in the disastrous results of improper knowledge and consequent practices. Here may be included the striking prevalence of social diseases, prostitution, unwanted births, illegitimate children, criminal abortions, and the prevalence of illicit relations between the unmarried. These great evils demand that the educator be not only a person against them as if by prescribing against the results he could correct the causes. They demand the prevention that can come only through sex education and the basis for a disciplined life which religion can and should establish.

#### The educator's program.

It will be necessary for the teacher to carry out his general program of sex education in different ways for those of different ages. His program must begin with children before the age of puberty because it is in those years that the <sup>first</sup> <sup>and</sup> <sup>most</sup> <sup>important</sup> of lasting habits are made upon which of individuals. It may be impossible for the teacher to carry out such a



program himself but he can organize it and direct it with the help of some competent grown-up.

There can be little doubt that of all the natural sciences **botany** lends itself most adequately to the incidental instruction in the fundamentals of sex. Especially is this true for children below the age of puberty. There are two reasons for this. In the first place through it are presented the beginnings of sex in their most apparent and essential forms, making clear the nature, origin, and significance of sex. In the second place, in dealing with plants the facts of sex may be revealed to children of both sexes and of all ages without arousing the emotions attached to the subject when discussed as a matter in animal life. No offense can be given because of this fact. The sexual process can be rid of morbid associations and presented as a beautiful, natural thing through the botanical approach.

The fertilization and reproduction of the common flowers makes a starting point in the education of children. The pistils of the flowers may be represented as the "fathers", the stamens as the "mothers" and the pollenization of the ovules as the process by which little flowers are brought into life. The study of other plants may follow until finally the study of the lower forms of animal life may be taken up. The fish and frogs are easily available and make excellent subjects. Following the study of the lower forms of life comes quite naturally the study of the higher forms until eventually the essentials of sex lie revealed to the child. The whole matter can be carried through as naturally and far more interestingly than learning arithmetic.

It is important that the pastor handle this part of his program



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It is important that the teacher handle this part of his program



in such a way that he has the entire confidence and cooperation of the parents. To do this, if he cannot carry this part of the program himself, he must have a person in charge who commands the respect of parents. If he can find a doctor who is willing and capable of undertaking this program he will be fortunate indeed.

#### The Adolescent Program.

The education of the adolescent in the matter of sex is quite a different matter than that of little children. The adolescent is having his first experiences with the mysteries of sex. It is a matter of great concern to the youth. He is keenly sensitive to any information pertaining to these mysterious powers which are beginning to function within him. How is the pastor to educate the adolescent?

Probably the best approach to the youthful individual is through boy's and girl's clubs. Almost every church has such clubs. There are school clubs such as the Hi-Y and Girls Reserves clubs which provide desirable settings for sex education. Many of them have a program into which sex education can be worked without any difficulty.

The approach to the adolescent, as the the younger child, can best be made through the sciences of botony and biology. But hey can progress much more swiftly than in the case of little children. And there is another great help upon which the pastor can depend in dealing with youth; this is the highly idealistic character of youth. An appeal to chivalry or sheer heroism will not go unheeded with the young person. With the idealistic nature of the young person and the powerful stimulus to courageous living which the Christian religion holds for all the pastor can mould the lives of many people during this adolescent stage.

But here again the minister must exercise tact in gaining the



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approval of parents. They may be invited to sit in upon discussions of sex problems and to cooperate in furthering the program through their own efforts. Here, too, it is desirable to have the assistance of a capable and respected doctor. He will be regarded as more authoritative in these matters than will the pastor.

The Y.M.C.A. undertakes a program of sex education for young people. The pastor can cooperate with this respected organization if he feels unable to carry out a program for himself.. Or he may secure the assistance of this organization and their trained men in carrying out his own program.

#### Adult Education.

The matter of sex education for adults is again entirely different from the program for the immature person. The pastor, in dealing with the adult, is dealing with one who is experienced in the matters of sex and whether they be correct or not, has certain definite ideas and practises which he regards as correct. For that reason the adult program must include corrective information as well as constructive information.

However, that pastor may make a more direct approach to the adult. If there is a church reading club or circle the pastor can see to it that certain authentic books are placed in circulation. He can recommend such books to the newly wed or to those about to be wed. In addition he can secure the cooperation of a physician who will understand the purposes of the pastor in his efforts towards adult education. In many cases the pastor will need a more professional and adequate treatment than he himself will be able to provide. It does not follow, however, that all doctors are capable or worthy to advise others in regard to sex matters.

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1. For a list of helpful and authoritative publications see Sherwood Eddy's Sex and Youth, pages 334 and 335.



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certain authentic books are placed in circulation. He can recommend such books as are really good or to those about to be read. In addition he can secure the cooperation of a physician who will understand the purpose of the pastor in his efforts towards adult education. In many cases the pastor will need a more professional and scientific treatment than he himself will be able to provide. It does not follow, however, that all doctors are capable or willing to advise others in regard to sex matters.

1. For a list of helpful and authoritative publications see Sherwood Lloyd's Sex and Youth, pages 224 and 225.



The problem which will continually confront the pastor in his program of adult sex education will be the current laxness in sex morality, much of which must be ascribed to the wide-spread use of and trust in contraceptive devices. No doubt he will meet many people in his career who will indulge in illicit sex relations without, apparently, being greatly disturbed and with uncontrolled desire for more of the same. What harm is there in it? This is the question the pastor must answer. In many cases personal advice or arguments will be unavailing. Probably an appeal to common sense and to what may be left of the chivalrous and heroic in the individual will carry as much weight as any other procedure.

No person will change a practice which is giving him satisfaction unless he can be made to feel dissatisfied upon another basis and desire to change. In religion the pastor has a stimulus which, if properly presented, can be felt by people of every station in life. Religion can make people desire a better kind of life. It will make them try to find that more abundant life. It is the most efficient tool in the ministers professional kit. If the religious life can be made appealing, as it has been to countless numbers, then the pastor may expect to see changes take place in the lives of his people. The matter of higher sex standards is no exception. Through the richness promised in the religious life the minister can appeal to his parishoners for keener discipline, self-sacrifice in the interest of higher ends, and controlled living. The history of Christianity prooves that he can get results.



The problem which will continually confront the pastor in his growth of adult education will be the current lagging in conformity with which must be described in the widespread use of the term in contemporary devices. We doubt he will meet many people in his career who will indulge in illicit sex relations without, apparently, being greatly disturbed and with uncontrolled desire for more of the same. What harm is there in it? This is the question the pastor must answer. In many cases personal advice or arguments will be unavailing. Probably an appeal to common sense and to what may be left of the chivalrous and heroic in the individual will carry as much weight as any other procedure.

The pastor will change a practice which is giving him satisfaction unless he can be made to feel dissatisfied upon another basis and desire to change. In religion the pastor has a situation which, if properly presented, can be left to people of every station in life. Religion can make people desire a better kind of life. It will make them try to find that more abundant life. It is the most efficient tool in the minister's profession. If the religious life can be made appealing, as it has been to countless numbers, then the pastor may expect to see changes take place in the lives of his people. The matter of higher sex standards is no exception. Through the richness promised in the religious life the minister can appeal to his parishioners for keener discipline, self-discipline in the interest of higher ends, and controlled living. The history of Christianity proves that he can get results.



## VI. COMPREHENSIVE SUMMARY.

Intangibly connected with every problem involving human relations are certain causal and consequent social problems. In approaching the problems of sexual maladjustments it is therefore proper to consider certain present day tendencies in family organization and functions. A survey of recent social trends reveals that many of the old functions which served to bind families more tightly together have begun to disappear, leaving a stronger emphasis upon other family functions which still hold their places. For example many of the economic functions of the family such as cloth making, laundry work, canning, and sewing have been taken over by manufacturers or by professional concerns with a result that the old bond of dependence, common among all members of a family, has been considerably weakened. With the weakening of this bond has come a consequent stronger tension upon the personality functions of families, with a resulting increase in the importance of these functions.

Relations have been changed in the past fifty years among parents and children. Much of this change has been the result of institutions taking over the old educational and recreational functions of families which bound parents and children more firmly together. The result has been that among most homes in this country the most telling influence of parent upon child is impressed during the first six years of the child's life.

Many homes have not been able to stand the new organizational demands of the modern family without the old economic bonds as binding factors. The result has been a decided increase in the numbers of divorces within recent years. In addition to this cause disorganization has increased in our families



## VI. CONCLUSIONS

Intimately connected with every problem involving human relations are certain general and widespread social problems. In approaching the study of social relationships it is therefore proper to consider certain general principles in family organization and functions. A survey of recent social trends reveals that many of the old functions which served to bind families more tightly together have begun to disappear, leaving a stronger emphasis upon other family functions which still hold their place. For example many of the economic functions of the family such as child rearing, family work, teaching, and sewing have been taken over by a manufacturer or by governmental agencies with a result that the old type of family economy among all members of a family has been considerably weakened. The weakening of this bond has come as a consequence of changes which upon the historically functions of families, with a resulting increase in the importance of these functions.

Families have been changed in the last fifty years more than in any other period. Much of this change has been the result of institutions which have altered the old educational and recreational functions of families which bound parents and children more tightly together. The result has been that many of the bonds in this country the most striking influence of recent years has been during the first six years of the child's life.

Many homes have not been able to stand the new educational demands of the modern family without the old economic bonds as binding factors. The result has been a decided increase in the number of divorces which record years. In addition to this cause disorganization has increased in our families.



because of economic demands, health factors, and because of various personal and social factors.

One of the much debated questions concerning the modern family is that concerning the advisability of birth control. Those favoring the spread of birth control knowledge point out that it is desirable, in general, because of various individual, family, and social reasons. But those opposing the dissemination of birth control knowledge contend that its possible benefits are offset by its undesirable accompaniments. Their strongest argument seems to be that birth control knowledge is directly responsible for wide spread illicit sex relations among the young unmarried people. While the proponents of birth control seem to have a decided advantage in the controversy the question is by no means a closed one.

The pastor, because of recent developments in psychology, is placed in the position of one who can be of great significance in the solution of personal and family problems if he has the proper psychological grounding and adequate experience. Both psychology and religion are fundamentally interested in human behaviour. With the knowledge of psychology the pastor can bring enlightenment upon the serious problems of sexual maladjustments.

Sex is a very powerful component force in personality integration. But because of its nature and because it is such a powerful drive it is unusually susceptible to perversion. Perhaps the commonest form of perversion and a form that is almost universal to men at certain stages in their lives, is that of masturbation. This form of perversion, current especially during and immediately following the adolescent period, may be outgrown, and can be cured by intelligent effort and guidance. Homosexuality is a much more serious perversion which is practiced in various ways, all of which are very undesirable from a personal and social view-point. Some forms are less obnoxious



because of economic demands, sexual control, and control of women's personal and social behavior.

One of the much debated questions concerning the birth family is that concerning the availability of birth control. These families are aware of birth control methods, but not that it is desirable, in general, because of various individual, family, and social reasons. But when asked the question of birth control, the large majority of these families are in favor of its use. Their strongest argument is that birth control knowledge is directly responsible for the spread of birth control. They also say that the young married people, while the proponents of birth control, have a decided advantage in the controversy. The question is by what means a closed one.

The paper, because of recent developments in psychology, is placed in the position of one who can be of great significance in the solution of personal and family problems if he has the proper psychological grounding and accepts as a basis, both psychology and religion are fundamentally interested in human behavior. With the knowledge of psychology the person can bring enlightenment upon the various problems of sexual relationships. Sex is a very powerful component force in personality integration.

But because of its nature and because it is such a powerful force it is naturally susceptible to perversion. Perhaps the commonest form of perversion is that of masturbation. This form of perversion, current especially during the adolescent period, may be temporary, and may be cured by intelligent effort and guidance. Homosexuality is a much more serious perversion which is practiced in various ways, all of which are very undesirable. This form of perversion and sexual vice is a very serious one.



than others. Most are very difficult to cure and none are curable unless there is a genuine desire for a cure. Sadism and masochism are two forms of perversion, the first of which evidences itself in asocial conduct towards other persons or towards other forms of life. The second is a very devastating perversion as the patient gains satisfaction only through personal abasement of himself. Both forms are very difficult to cure and little success is reported by those undertaking cures. Scopophilia and exhibitionism are less dangerous forms of perversion which are expressed in the desire to view and to show the genital organs to others. The average pastor can do little with the more serious forms of sex maladjustments as he cannot take the time to get the necessary specialization required. He can help in finding the person who can help the patient. In the more easily cured forms of perversion he may be of great assistance. And he can always help to prevent much sexual unhappiness through sex education programs. He may also help to relieve the social ostracism which always surrounds the homosexual.

The pastor will be called upon time and again to face social evils and to take a stand regarding them. His stand should be dictated by an enlightened mind, not by prejudice. Chief among the social evils are social diseases, prostitution, and divorce. In dealing with all of these the pastor must strike at causes, not at symptoms as has been the widespread policy of the past. He cannot correct an evil thing by attacking a label.

Fundamental in his pastorate should be a program of sex education for people of all ages, and especially for children and youth. Such programs can be carried out with the cooperation of a medical specialist, if an adequately trained and sympathetic physician can be found. These programs require the maximum of tact because there is and has been, traditionally,



...this effort. ...very difficult to move the house and ...  
...there is a ...desire for a ...and ...  
...of ...the ...of ...  
...other people on ...other ...of life. The ...is a very ...  
...revelation as the ...gained ...  
...of himself. ...very difficult to ...and ...  
...reported of ...and ...  
...and ...of ...  
...to ...the ...  
...the ...  
...and the necessary ...  
...who can help the ...  
...may be of great assistance. ...  
...unhappiness through ...  
...social ostracism which ...

The pastor will be called upon ...  
...and to take a stand ...  
...lightness and ...  
...alcohol, prostitution, and divorce. In ...  
...must strike at ...  
...the first. He cannot correct an evil ...  
...fundamental in his ...  
...for people of all ...  
...can be carried out ...  
...regarding the ...



so much prejudice and ignorance concerning sex among people of all ages.

Religion enters into the matter of sex readjustment in that it provides the greatest stimulus to personal change that has yet been known. No person can be cured of a sexual difficulty which is bringing that person gratification unless there is a deep-seated desire for change. A stimulus is needed in this regard and religion can furnish that. With this powerful instrument the pastor of the future can heal bodies, minds, and souls more adequately than he has been able to in the past, if he unites it with an adequate knowledge of psychology.



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